

TRAINING OF BIBLE LECTURERS FOR
WOMEN'S MINISTRIES IN THE CHURCH

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DEDICATION

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ABSTRACT

Gifted American Christian women lack easily accessible and fully adequate training that could equip them to teach the Scriptures effectively in a variety of women's Bible study programs. If a church-based women's Bible study program aims to grow strategically, numerically and in biblical depth, it must consider the best way to solve this problem.

This thesis-project aims to address the above problem statement 1) by researching the definition of fully adequate training, theologically and sociologically, as encompassing seven core competencies—(a) well trained, (b) hermeneutically accurate, (c) relevant, (d) authentic (e) teaching to both head and heart (f) with the goal of intentional life transformation while also (g) shepherding the flock; 2) by demonstrating the relative lack of easily accessible training in America today as compared with the vast need; and 3) by creating and test-running an eleven-week lecturing manual and accompanying trainer's manual (Appendices F, G, H, I) to address this need for the American church today. This thesis-project argues that the alternative to training successful lecturers is to turn to video lecturers who cannot as effectively shepherd the flock, be as accessible as role-models of Christ-like character nor be available to answer questions, both of a biblical and personal nature. It also argues that such an approach keeps its most gifted potential female Bible teachers from developing their spiritual gifts through creating their own lectures, thereby becoming “constructed knowers,” an essential if women are to be challenged to their full Christ-given potential.

Chapter One

The Problem and Its Setting

With only twenty-nine percent of Christian women feeling they are able to utilize their gifts and talents fully in their local church, is it any wonder that gifted female teachers in the Church today are not living up to their God-given potential to minister to other women? Although fifty-two percent of women in Evangelical churches believe that the Bible teaches that women can hold leadership positions in the Church,¹ there seems to be a gap between what women believe about themselves and what they actually do. This disconnect, among other things, results in a shortage of American women who feel qualified, trained, and equipped to teach the Word of God in a formal or semi-formal setting to their own gender. But this disconnect raises a far greater issue in women's ministries in the church that presently has few effective solutions.

The Problem Stated:

Gifted American Christian women lack easily accessible and fully adequate training that could equip them to teach the Scriptures effectively in a variety of church-based women's Bible study programs.

How Big is the Problem?

But how big is the problem in the American church today? Is there a large percentage of American women who are even interested in studying the Bible, *and* interested in studying it with other women? The problem's magnitude may be much greater than what first meets the eye.

1. Women are the Backbone of the American Church Today

According to the Barna group 2000 survey, not only do women constitute the

¹ Miriam Neff and Debra Klingsporn, *Shattering Our Assumptions* (Minneapolis: Bethany House Publishers, 1996), 206.

backbone of the American church,² with forty-nine per cent of American women classifying themselves as born again and absolutely committed to the Christian faith, but research indicates that women are also serious about their own personal faith, with fifty-one percent of women in America claiming to have read their Bible and eighty-nine percent to have prayed to God in the past seven days.³

In addition, with sixty-eight percent of American women considering themselves to be “deeply spiritual” and seventy-eight percent believing that God is an all-powerful, all-knowing, perfect creator who rules the world, U.S. women are unmistakably hungry for God.⁴ According to a later Barna 2006 survey called Gender Differences, evidence of this spiritual hunger can be seen particularly in American women’s attendance in growth-enhancing activities, with fifty percent likely to attend church on a given Sunday, twenty-seven percent an adult Sunday School, and twenty-six percent a small group.⁵

2. American Women are Reading the Bible

The Barna Research Group has been tracking these trends since 1984 and has found few differences as compared with previous years’ information, with only one exception: Bible reading among women jumped by six percentage points from 1984 to 2000 (to forty-five percent) and another six points by 2006 (to fifty-one percent).⁶ One conclusion is certain: American women are definitely not just allowing dust to collect on the jacket of one of the country’s best-selling books. They are claiming to be reading it.

² The Barna Group, “Women Are the Backbone of Christian Congregations in America, (2000”;
available from <http://www.barna.org/FlexPage.aspx?Page=BarnaUpdate&BarnaUpdateID=47>;
Internet; accessed March 31, 2007.

³ The Barna Group, “Gender Differences 2006”; available from
<http://www.barna.org/FlexPage.aspx?Page=Topic&TopicID=21>; Internet; accessed March 19,
2007. In Barna Group studies, small groups are defined as groups that meet during the week for
the purpose of prayer, Bible study or spiritual fellowship, excluding Sunday school or other church
classes.

⁴ Ibid.

⁵ Ibid.

⁶ Ibid.

And even if their claims are beyond their actual practice, it can still be assumed that slightly more than half of American women are open to reading their Bibles on a somewhat regular basis.

Couple this fact with the percentage of American women pursuing some type of spiritually enhancing experience weekly beyond just regular church attendance (twenty-six percent in a small group or a Sunday school class in any given week as compared to only twenty percent of their male counterparts), and one can conclude that many American women are open to gaining understanding of the Bible in some kind of formal or semi-formal classroom setting.

3. American Women are Pursuing Learning Opportunities

Another factor affecting American women and their desire not only to read but also to be open to studying the Bible in classroom settings is the rising level of education characteristic of today's U.S. population. Over eighty percent of today's twenty year olds have completed four years of high school as compared with less than half (forty-nine percent) of their grandparents' generation.⁷ This is a statistic with hidden implications for adult women and their desire to learn. Sharon B. Merriam and Rosemary S. Caffarella make the following observations:

*Since previous education is the single best predictor of participation in adult education, the rising educational level of the adult population is a contextual factor of considerable import. Participation data from the Center for Education Statistics, show, for example, that fifteen percent of adults with fewer than four years of high school participate in organized adult education, while thirty-one percent of high school graduates and fifty-eight percent of college graduates participate.*⁸

With a rising number of high school and college educated women in America today more eager to learn in adulthood, younger females—Mosaics⁹ and Busters¹⁰—

⁷ Sharan B. Merriam and Rosemary S. Caffarella, *Learning in Adulthood, A Comprehensive Guide*, 2nd ed., (San Francisco: John Wiley & Sons, Inc., 1999), 53.

⁸ Ibid.

⁹ Born 1984 to 2002

attending church may be more prone in future years to participate in some form of adult Christian education classes or small groups where the Bible is central than just fifty years ago when the Sunday School movement was in full swing. The small group participation of Mosaics (twenty percent) as compared to Busters and Boomers¹¹ (fifteen percent and nineteen percent respectively) seems to confirm already a slight rise in the interest of the youngest generation in adult learning opportunities.¹² If this trend continues, American women may be even more interested in studying the Bible in adult-learning environments in the coming decades.

The church trend of increased interest in educational experiences runs parallel to the trend of increasing numbers of adults participating in part-time organized adult secular instruction.¹³ From a low of ten percent in the 1969 survey, to fourteen percent in 1984, to thirty-eight percent in 1991, and to forty percent in 1995, women now equal men in their participation in adult education classes (in contrast to the sixties when women were greatly outnumbered).¹⁴ Due to the increase of educated people in our country today, this trend of increased participation in adult learning experiences is bound to continue to impact the American church, particularly America's women who are already reading their Bibles.

4. American Women May Prefer Learning with Other Women

Other nationwide statistics confirm this prediction that more women will be eager to join women's Bible studies in future years. With the following organizations alone

¹⁰ Born 1965 to 1983

¹¹ Born 1946 to 1984

¹² The Barna Group, "Gender Differences 2006"; available from <http://www.barna.org/FlexPage.aspx?Page=Topic&TopicID=21>; Internet; accessed March 19, 2007.

¹³ Adult Education is defined as any course or educational activity taken part-time and reported as adult education by respondents seventeen years old and over (U.S. Department of Education, 1986).

¹⁴ Merriam and Caffarella, *Learning in Adulthood, A Comprehensive Guide*, 2nd ed., 48.

claiming weekly female involvement of Bible students in “women only” classes in 2005—Bible Study Fellowship International (136,635),¹⁵ Community Bible Study (52,000),¹⁶ and Precepts Ministries (47,500 leaders with an undeterminable number of participants)¹⁷—it is apparent that many American women enjoy an all-female learning environment when it comes to studying the Word of God. Women of Faith’s¹⁸ claim to have ministered to more three million American women since its conception in the mid-1990s and three hundred ninety thousand in 2006 alone affirms that American women enjoy growing in their faith in a setting alongside other women.

Deborah Tannen’s¹⁹ research review in a range of disciplines shows that many women may prefer to learn from and with other women because studies indicate that women make more adjustments in mixed groups than men. These adjustments are made in such basic elements of communication as posture, choice of conversational topics and style. In summary, though men major on report-talk, women much prefer rapport-talk, a way to build connections and negotiate relationships. States Tannen:

Many studies show that male-female conversations are more like men’s conversations than they are like women’s. So when women and men talk to each other, both make adjustments, but the women make more. Women are at a disadvantage in mixed-sex groups, because they have had less practice in conducting conversation the way it is being conducted in these groups (following the style of men alone). This may help to explain why girls do better at single-sex schools, whereas boys do about the same whether they go to boys’ schools or co-educational ones. It may also explain why the women, but not the men, in Aries’ study of college discussion groups said they preferred the same-gender group.²⁰

¹⁵ Telephone Conversation with BSF National Headquarters January 16, 2006.

¹⁶ Telephone Conversation with CBS National Headquarters January 16, 2006.

¹⁷ Email Precepts Ministries International info@precept.org with Kimberly Arnold January 26, 2006.

¹⁸ “Women of Faith is a faith-based women’s organization encouraging women of all ages and stages in life to grow in faith and spiritual maturity through a relationship with Jesus Christ and an understanding of God’s love and grace.” Women of Faith, “Company Overview: Who We Are”; available from <http://www.womenoffaith.com/About/companyoverview.asp>; Internet; accessed March 24, 2007.

¹⁹ Professor of Linguistics at Georgetown University

²⁰ Deborah Tannen, *You Just Don’t Understand, Women and Men in Conversation* (New York: Ballantine Books, 1990), 236-7.

With these four contributing factors one can easily conclude that a large percentage of American women are prime targets for effective Bible study programs where women can learn from other well-trained and gifted female teachers. Therefore the magnitude of the problem is as big as the 77,409,449 women²¹ in our country today (fifty-one percent of U.S. women) who say they are reading their Bibles and hence might be open to be in a structured educational environment where they can learn with other women.

Why Does The Problem Exist?

There are three main reasons the problem of easily accessible and fully adequate training for female Bible teachers²² exists. First, the problem is often overlooked for a number of reasons. Most leadership teams for church women's Bible study groups do not consider addressing the problem because of choosing a multi-track Bible study program that meets the felt needs of its women. In such situations, the training of a lecturing team is not perceived as a valid need because each track functions as a small group that does not necessitate a large group teaching time.²³ If a single-track curriculum is chosen to aid in faster multiplication of small groups, it is sometimes falsely assumed that a video lecturer²⁴ is the only viable means of obtaining

²¹ The World Factbook, "The United States July 2006"; available from <https://www.cia.gov/cia/publications/factbook/geos/us.html#People>, Internet; accessed March 19, 2007.

²² For the purpose of this thesis, lecturer and female Bible teacher are used interchangeably. The lecturers/female Bible teacher is responsible to lecture or teach the Scripture for "today's lesson" for a period of about thirty minutes, similar to a Sunday sermon. To lighten the load of such an immense task, a lecturing team of five to six women sharing this responsibility is recommended.

²³ Addressed in greater detail in this thesis under "Where is the church in reference to the problem?" 27-28.

²⁴ "Video lecturer" as defined in this thesis refers to a Bible teacher whose teaching is prerecorded on video or DVD, watched weekly in a corporate setting, and usually packaged with Bible study guides for Bible study participants to complete weekly prior to small group discussion.

excellent large-group teaching.²⁵ Furthermore, because of available video lecturers, leadership teams often overlook the spiritual gifts of their own most gifted teachers and do not investigate how to draw out their gifts and train them for effective service. If in-house lecturers *are* considered as a solution, it is sometimes falsely assumed that such gifted women do not even need training, because their spiritual gifting will make them effective. Moreover, church leaders often are not interested in women extensively developing their gifts, but would rather have their laywomen perform servant tasks of less visible leadership.²⁶

Second, even when the problem of lack of easily accessible training is addressed, it is not being addressed adequately enough by a broad enough spectrum of the body of Christ.²⁷

Third, even when the problem of lack of easily accessible training *is* addressed, it is often not addressed adequately because of a lack of clear definition of what a well-trained lecturer looks like. What, then, are the basic ingredients of a well-trained lecturer? Could a clear definition of a well-trained lecturer help alleviate some of the previously stated reasons why the problem exists? As the following summary will demonstrate, extensive investigation of sociological research on secular as well as ecclesiastical issues along with surveys given to American laywomen and directors of women's ministries reveal that in order for a woman effectively to teach the Bible to other women, she must possess seven core interdependent competencies—she must be (1) well trained, (2) hermeneutically accurate, (3) relevant, and (4) authentic resulting in her (5) teaching to both head and heart (6) with the goal of intentional Christ-centered life

²⁵ Research related to video lectures is addressed extensively in this thesis under seven core-competencies for a lecturer, 8-22.

²⁶ Discussed further in this thesis under "Where is the church in reference to the problem?" 27-28.

²⁷ Discussed further in this thesis under "Where is the problem most prevalent?" 26-27. "Large enough spectrum of Body of Christ: is assumed by the researcher to include seminaries, traveling workshops, Churches, national and international Christian organizations.

transformation while she also (7) shepherds the flock. This summary will also explain why video lecturers fall short in several of these core competencies.

Seven Core Competencies of Lecturers for Women's Ministries in the Church

Well-trained: Lloyd Perry²⁸ underscores that effective communication results from well-formulated messages:

*The sermon is the explanation, illustration, and application of God's Word. The sermon that has been formulated with care will have unity, coherence, and proportion. It is scriptural, constructive, persuasive, direct, and personal.*²⁹

Persuasion research reinforces this same theme by highlighting that audience participants have built-in radar for detecting the "ideal speaker" or the "voice of competence" and are fully engaged and not passive as listeners:

*Contrary to the "audience is passive" myth, listeners do not approach persuasion situations with a blank mental slate. Long before they sit down to listen to a particular speech, individuals have acquired beliefs about what constitutes effective communication and appropriate language usage. Listeners also have well-developed ideas about the qualities that an effective public speaker should possess. They have a sense of what a "voice of competence" sounds like (Street and Brady, 1982), and some scholars think that listeners compare a speaker with their prototype of an ideal speaker to arrive at a credibility judgment (Ray, 1986).*³⁰

Testimonial evidence validates these church-based and sociological findings.

From a sample survey given to eighty-four laywomen from sixteen evangelical Bible

²⁸ Former Professor of Preaching at Trinity Evangelical Divinity School

²⁹ Lloyd Perry, *Biblical Preaching for Today's World* (Chicago: Moody Press, 1973), 13.

Even after formal seminary training, those in professional ministry still struggle frequently with crafting effective messages. From a survey (Pelton 1994) taken by 173 respondents involved in ministry for six years or more, Pelton discovered:

*Forty-three percent of pastors struggle with illustrations, thirty-four percent struggle with sermon outlining in the sermon text and thirty-nine struggle with relevance in their sermons. Twenty-five percent struggle with identifying the central idea of the passage which is essential to preaching it. Cited in Paul D. Kacsur, *An Evaluation of Patterns of Preaching: Biblical Paradigms and Five Relevant Preachers Throughout the Church Age*. (South Hamilton: Gordon-Conwell Theological Seminary, 1997) 2.*

If those who have been seminary trained struggle with these varied aspects of preaching/teaching preparation, even more so will those without seminary training, reinforcing the need for female Bible teachers to receive training to succeed effectively in mastering the skills Pelton's survey highlights.

³⁰ Richard M. Perloff, *The Dynamics of Persuasion* (Hillsdale, New Jersey: 1993), 178.

teaching New England churches, seventy-nine percent ³¹believe that female Bible teachers must be well-trained to be effective. From a similar sample survey given to seventeen U.S. directors of women's ministries, an even stronger plea for well-trained teachers surfaced with ninety-four percent believing that teachers must be well-trained to be effective.

Hermeneutically Accurate: In today's post-modern world, there is increasing temptation for preaching and teaching to become man-centered rather than God-centered, problem-centered rather than Scripture-centered, and personally relative rather based on absolute truth. Haddon Robinson agrees:

*The man in the pulpit faces the pressing temptation to deliver some message other than that of the Scriptures—a political system (either right-wing or left-wing) a theory of economics, a new religious philosophy, old religious slogans, a trend in psychology. A preacher can proclaim anything in a stained-glass voice, at 11:30 on Sunday morning, following the singing of hymns. But when a preacher fails to preach the Scriptures, he abandons his authority. He confronts his hearers no longer with a word from God but only with another word from me. Therefore most modern preaching evokes little more than a wide yawn. God is not in it. God speaks through the Bible. It is the major tool by which He addresses individuals today.*³²

In addition, in order for a message to be true to Scripture, not only must it originate *in* the text but it must be historically and culturally accurate *to* the text. Ramesh

³¹ Survey tests results range from “important” to if not “very important” to “absolutely essential” for all surveys referred to in chapter one.

³² Haddon Robinson, *Biblical Preaching, The Development and Delivery of Expository Messages* (Grand Rapids: Baker Academic, 2001) 20. Haddon Robinson is Harold John Ockenga Distinguished Professor of Homiletics, Gordon Conwell Theological Seminary. John Killinger, Presbyterian Minister and professor at Vanderbilt Divinity School and Princeton Theological Seminary highlights the longevity of impact of those who have centered their messages on the Word of God:

*The greatest preachers have always been lovers of the Bible. Those who have based their preaching on other texts—on the poets, current events, the media, their own opinions—have passed quickly from the scene, as though their ministries were established in quicksand. The ones who built their sermons on great biblical ideas and passages have lingered in our memories. It is not that they were more original than the others—the opposite is likely to be true—but that there is something solid and enduring about the scriptures, something capable of rescuing even mediocre homiletical minds from transience and obscurity. Cited in John Killinger, *Fundamentals of Preaching*, 2nd ed. (Minneapolis: Fortress Press, 1996, 16.*

Richard³³ concurs:

*The criterion for a proper method of interpretation is that there be a demonstrable and reliable connection between the author's and the original audience's understanding of a given text and our interpretation. Really, the Bible can be made to say almost anything you may want it to say. The critical question is this: Are you saying what the Bible wanted to say?*³⁴

Once again, testimonial evidence strongly agrees with this research, with one hundred percent of laywomen *and* directors of women's ministries polled agreeing that it is important to absolutely essential that communicators must teach the *Bible and* teach it *accurately* to the original text in order to be effective communicators, with the vast majority agreeing that this particular core competency is absolutely essential.³⁵

Relevant: If a female Bible teacher hopes to be well received by her audience, she must learn to apply the text to the present context of her listeners, moving from the biblical world to the present-day world. Richard reinforces this concept:

*Contemporization is the main task of the expository preacher. He takes what was written centuries ago and contemporizes it for present day audiences. He does not upgrade Scripture. The Bible is already relevant to human issues. Some preachers emphasize the text but make it irrelevant to the modern context. Others emphasize the modern context and are unfaithful to the text.*³⁶

To develop sensitivity for making a message relevant, the Bible teacher cannot remain in her ivory tower but must be out and among the women she is preparing to teach or else she may minimize the problems women face. Killinger emphasizes the importance of availability for creating relevant messages while Mathews underscores the need to be in touch with women's pain:

Real preaching grows out of the counseling session, the board meeting, the parish call, the casual encounter in the restaurant or a grocery store. It speaks of and to what the minister has learned in all of his or her dealings with the people during the week. It

³³ Professor of Pastoral Ministries, World Missions and International Studies at Dallas Theological Seminary

³⁴ Ramesh Richard, *Preparing Expository Sermons: A Seven-Step Method for Biblical Preaching* (Grand Rapids: Baker Books, 2001) 19-21.

³⁵ 71% of laywomen, 94% of directors of women's ministries

³⁶ Ramesh Richard, *Preparing Expository Sermons: A Seven-Step Method for Biblical Preaching*, 20.

*relates the gospel to human situations and works back and forth between them like a weaver's shuttle.*³⁷

*In your teaching, do not gloss over the problems women face in bad marriages. Do not dismiss the struggle of single mothers, the stress and hassle of the work world, the painful obligations posed by aging parents. Do not ignore or trivialize women's realities. When you do, you may help push them toward disillusionment with the church and with the gospel.*³⁸

Sociological studies of adult learning also confirm that messages must be relevant in order for adults to be motivated to learn. Three principles of adult learning emphasize need-based relevant teaching:

1) Participation in adult learning is voluntary. Adults engage in educational activity because of:

*...some innate desire for developing new skills, acquiring new knowledge, improving already assimilated competences, or sharpening powers of self-insight. The voluntary nature of participation by adult learners also means that such participation can easily be withdrawn if the learners feel that the activity does not meet their needs, does not make any particular sense, or is conducted at a level that is incomprehensible to them.*³⁹

2) Adult learning must be problem centered.

*Learning must be problem centered, meaningful to their life situation. Adults want their learning outcomes to have some immediacy to applications.*⁴⁰

3) Adult learning must relate to the transitional stages of a woman's life:

³⁷ Killinger, *Fundamentals of Preaching*, 2nd ed., 29.

³⁸ Alice P. Mathews, *Preaching that Speaks to Women* (Grand Rapids: Baker Academic and Leicester, England: InterVarsity Press, 2003), 77.

Although the researcher recognizes that video lecturers have stepped into the gap to meet successfully the needs of thousands of women seeking excellence in Bible study across America today, a video lecturer may still lack this kind of up-close warmth and personal understanding of her audience. A local Bible teacher who spends time with her own women may have keener insight into how to create messages relevant to her individual flock.

Hans Van Der Guest, a German theologian of the late twentieth century, completed a study in 1981 of two hundred preached sermons in which he surveyed listening audiences for the top ranked qualifications of effective communication. His findings also agreed with Mathews in the need for relevant hope that is in touch with human pain:

The listeners resist when the preacher doesn't expressly take seriously the dirty, painful life of reality....the listeners just don't accept it when the preacher paints a picture that's too pretty. They want to see real life taken into consideration with the hard facts not bracketed out. Cited in Hans Van Der Guest, *Presence in the Pulpit: The Impact of Personality in Preaching* (Atlanta: John Knox Press: 1981), 69.

³⁹ Stephen D. Brookfield, *Understanding and Facilitating Adult Learning* (Oxford: 1990), 11-12.

⁴⁰ *Ibid.*, 31.

Eighty-three percent of the learners in their sample could describe some past, present or future change in their lives as reasons for learning. They concluded that adults learn in order to cope with some change in life and that this learning is tied to some “triggering event,” most often related to career and family.⁴¹

Surveyed laywomen and directors of women’s ministries unanimously agree with the need for relevance in a Bible teacher for effective communication.

Authenticity: Authenticity⁴² assumes that one’s inside world matches one’s outside world. Thomas R. Swears⁴³ expresses it as follows:

A minister of Christ should be a person of integrity. Who the preacher is, what the preacher says, and what the preacher does all express the same singular reality: the presence of a believable, trustworthy fellow human being whose words in the pulpit are congruent with his/her actions when out of the pulpit.⁴⁴

Trainers of Bible teachers and preachers reinforce that the sermon should first and foremost reveal the authenticity of the speaker’s experience with God and the love and power of God (Perry, Miller):

It was Matthew Simpson, in his lectures on preaching, who stated that preaching is not merely the delivering of a message, but it is the delivery of a message by a man who professes to have felt its power and testifies to its truth in his own experience.⁴⁵

Fascinating preachers are fascinating because they are owned men and women. They can’t be free of the love affair at the center of their souls. They must hurry through life

⁴¹ Merriam and Caffarella, *Learning in Adulthood*, 53.

Three insights reinforcing the need for relevance can be gleaned from these three adult-learning principles: First, because adult learning is voluntary, adult women can just as easily choose not to participate if the study lacks relevance. Second, in selecting and preparing relevant illustrations, female Bible teachers should put special emphasis on transitions women face—transitions into adulthood, the job market, motherhood, the pain of infertility, the quiet nest, the empty nest, the death of loved ones, the aging process—recognizing that all are peak times for adult women learning some new aspect about themselves, God, or others. Third, a video lecturer may have a more challenging time speaking to the immediate and specific problems and/or transitions of women she does not interact with on a regular basis. Her challenge is not impossible, but she will have her limitations.

⁴² Hans Van Der Guest’s study makes clear that his surveyed audiences from two hundred preached sermons confirm authenticity—summarized in his findings by the word “personal”—as the number one characteristic of an impacting sermon.

*The participants are most deeply moved... when the preacher has awakened in them a feeling of trust and security. Feelings of security are aroused only if love is expressed. In the worship service we are not only looking for love among our fellow human beings, but rather—in an all-embracing manner—the love of God. Cited in Van Der Guest, *Presence in the Pulpit: The Impact of Personality in Preaching*, 28.*

⁴³ Pastor of the Good Shepherd Lutheran Church in Wilmington, Delaware,

⁴⁴ Thomas R. Swears, *Preaching to the Head and Heart* (Nashville: Abington, 2000), 38.

⁴⁵ Perry, *Biblical Preaching for Today’s World*, 15.

*bringing pleasure, not to their Sunday hearers but to the God whose desire is their total reason to be.*⁴⁶

Second, the listener needs to feel the love of the teacher/preacher in order for authenticity to be validated.⁴⁷ Other trainers relate:

*The postmodern woman wants to know the heart of its leadership. Words like “authentic” and “genuine” are being used to describe effective and able leaders. The most important question for those who would follow a leader is no longer, Does she have the educational and professional requirements to fill this position? But rather, Is she trustworthy and will she listen to my concerns?*⁴⁸

*Episcopal Bishop Philips Brookes (1832-1893) believed the ethos of the preacher was so important that he made it part of the central feature of his homiletic. Ethos is more than our personal ethos: It has to do with the personality of the preacher and the character of relationship with the hearers. Brookes said, “Preaching is the bringing of truth through personality” in stating the theme of his 1877 Lyman Beecher Lectures.*⁴⁹

*Far from being detached there is rapport. This comes out in his voice, in his manner, in his whole approach; everything about him shows that there is this intimacy of contact between the preacher and his congregation.*⁵⁰

Sociological studies from the field of persuasion reinforce the need for authenticity in a speaker impacting the receptivity of the message. Richard Perloff⁵¹ relates that studies have consistently demonstrated that credibility consists of two main

⁴⁶ Calvin Miller, *The Sermon Maker: Tales of a Transformed Preacher* (Grand Rapids: Zondervan, 2002), 39.

⁴⁷ If the love of God and the love of the communicator are two clear and distinct aspects of effect related to authenticity felt by listeners, a video lecturer is at a great disadvantage, particularly with the latter. How can a video lecturer genuinely love women she has never met and never intends to meet? How can her listeners sincerely feel a heart connection resulting from her *feeling* individual love for them? Though she may sincerely love her listening audience, she cannot provide the depth of personal touch conveyed by a live lecturer simply because of her lack of physical presence.

⁴⁸ George Cladis, pastor of the Good Shepherd Lutheran Church in Wilmington, Delaware cited in Sue Edwards and Kelley Mathews, *New Doors in Ministry to Women* (Grand Rapids: Kregel Publications, 2002), 102.

⁴⁹ Paul Scott Wilson, *The Practice of Preaching*, (Nashville: Abingdon Press, 1995), 78. Cited in Phillips Brookes, *Lectures on Preaching: delivered before the Divinity School of Yale College in January and February, 1877* (Manchester, England: James Robinson, 1889), 5.

⁵⁰ Martin Lloyd Jones, *Preaching and Preachers Preacher* (Grand Rapids: Zondervan Publishing House, 1972), 90.

⁵¹ Professor of Communications at Cleveland State University

ingredients: *expertise* and *trustworthiness*.⁵² If either of these two ingredients is missing, the communicator is not perceived as credible.

Therefore sociologists and trainers of communicators of God's Word agree: authenticity is an absolutely essential ingredient if a message is to have impact.

Head and Heart: Key trainers of preachers agree with the need for head *and* heart communication:

Precepts feed, but the story creates the appetite for wanting to gorge on the important epistemological truths of the Bible.⁵³ Truth made clear through the use of just the right illustration, anecdote, story or quotation, is applied more quickly and remembered longer.⁵⁴

I fear that 'cerebral preaching' has created a church composed of people who have big heads but small hearts. The sanctuary has become a lecture hall and too many people are more concerned with filling their notebooks with outlines than filling their hearts with God's love. How many believers have said to me, 'Our pastor preaches the truth, but his sermons lack something. There's nothing in it for our hearts.' As I hear the Word of God, unless a 'connection' takes place between my mind and heart, I won't grow in a balanced way. I can know truth and yet not obey it! That's the tragedy of ministry that leaves out the emotions and the imagination. What people love and delight in is what motivates their lives, so our job is to excite them with the Word so that they have new appetites and motivations.⁵⁵

Mathews endeavors to sensitize teachers and preachers for female listeners, in particular, to this head-heart issue as follows:

In much preaching, the "masculine value" of rules or principles prevails over relationships.⁵⁶

Post-modern trends value teaching to both head and heart.⁵⁷ For attitudes to be altered, persuasion researchers recognize the need for change of both feelings *and*

⁵² For example, Markham, 1968, McCroskey, Holridge, and Toomb, 1974; Whitehead, 1968. Cited in Perloff, *The Dynamics of Persuasion*, 138.

⁵³ Miller, *The Sermon Maker: Tales of a Transformed Preacher*, 52.

⁵⁴ Ibid.

⁵⁵ Warren W. Wiersbe, *Preaching & Teaching with Imagination: The Quest for Biblical Ministry* (Grand Rapids: Baker Books, 1994), 312.

⁵⁶ Mathews, *Preaching that Speaks to Women*, 44.

⁵⁷ A short history of twentieth century philosophical thought brings "head and heart" into clearer perspective, illuminating their impact on the present-day post-modern speaking arena. Twentieth century parallel historical developments in the fields of theology and persuasion reveal that while theology was focusing on rational propositional truth, persuasion research was surfacing the notion that behavior could not genuinely be changed without changing attitudes. Modernity, when

thoughts because the very definition of attitude identifies feelings as its primary component.⁵⁸ Therefore Bible teachers cannot ignore the need to speak to both head and heart in order to bring about attitudinal change.

“Over the last quarter century there has been a great emphasis on changing behavior through life application preaching with many ‘how to do it’ sermons preached with widespread appeal to Baby-boomers who want to cut to the chase regarding Christian living.”⁵⁹

But changing behavior without changing attitudes falls short of God’s goal of Christ-centered life-transformation.

In addition to the post-modern trends that honor head-heart communication, social science research has also surfaced the need to deal with listeners according to the learning styles each individual brings to the educational encounter.⁶⁰ Consequently

rationality ruled supreme, ascended to its throne in secular culture with the advent of science and technology, slowly taking over the evangelical mind as well. According to a survey completed by Michael Halcomb of theological and homiletical materials in the early twentieth century, in the early nineteen hundreds there was a strong emotional emphasis in Protestant church preaching. Discussed in David K. Welles, *The Use And Teaching of Emotional Appeal for Persuasion in Preaching* (Charlotte:: Gordon Conwell Seminary: 2004), 31-32. Cited in Michael Halcomb, *The Use of Metaphor in Preaching*, (D. Min. Discs, Bethel Theological Seminary, 1982) 133,134. But as Barth and Bultmann gained influence over theology, their “propositional, almost scientific language” gained popularity. Not until the countercultural revolution of the late 1960s did emotional language begin to return to the American pulpit. Only recently has the momentum toward emotional communication both in the church and in the culture at large begun to challenge the Bible teacher to speak more to the whole person, to both head and heart. Discussed in Welles, *The Use And Teaching of Emotional Appeal for Persuasion in Preaching*, 32.

⁵⁷ Ibid., 7. Cited in Richard E. Petty and John T. Cacioppo, *Attitudes and Persuasion: Classic and Contemporary Approaches* (Boulder, Colorado: Westview Press, 1996).

⁵⁸ Over the past sixty years during this same period when preachers were devoted to changing the way listeners *think*, the social science community focused its persuasion research on *attitudes*, which by one definition are “*ideas charged with emotion*.” Discussed in Welles, *The Use And Teaching of Emotional Appeal for Persuasion in Preaching*, 29. Cited in Triandis, Harry C. *Attitude and Attitude Change*. New York, NY: John Wiley and Sons, Inc., 1971.

⁵⁹ Welles, *The Use And Teaching of Emotional Appeal for Persuasion in Preaching*, 29.

⁶⁰ *Learning styles are the ways that individuals prefer to engage and process information in learning activities. Numerous literature sources are available for the facilitator to investigate the diverse learning style information and inventories (Bonham, 1988, Claxton & Murrell, 1987; Cornett, 1983; Dixon, 1985; Galbraith, 1987; Galbraith & Snaders, 1987, Jeams & Galbraith, 1985, Kolb, 1984; Price, 1983; Smith, 1982). Some of the inventories view learning style from a cognitive perspective while others view it from an affective or physiological perspective. No universal prescription concerning the most salient style can be made, especially when the multifaceted nature of adult learners is considered. The important point is to recognize the diversity of adult learners and their styles and to utilize the diverse learning methods that best fit a collaborative, challenging, and directly reflective educational encounter (Galbraith, 1990b; Know, 1986; Lewis, 1986). Cited in Michael W. Galbraith, Editor, *Facilitating Adult Learning* (Florida: Krieger Publishing Company, 1991), 19-20.*

to be effective, a teacher must be aware she is speaking to both thinkers and feelers, visual, tactile, auditory, and kinesthetic learners, silent, received, subjective, procedural and constructed knowers,⁶¹ as well as detail and big picture processors. She will vary her teaching style to meet the needs of all types of learners, speaking to both head and heart.⁶² Additionally, it has been shown that the language of metaphor powerfully communicates to intellect and feelings simultaneously, enabling the listener to feel emotion and process the cognitive at the same time.⁶³

*An emotional word picture is a communication tool that uses a story or an object to activate simultaneously the emotions and intellect of a person. In so doing, it causes the person to experience our words, not just hear them. Word pictures are effective because they have been time-tested by the world's greatest communicators, they grab and direct attention, they bring communication to life, they lock thoughts into our memory, and they provide a gateway to intimacy.*⁶⁴

⁶¹ Five "women's ways of knowing" cited in Mary Field Belenky, Blythe McVicker Clinchy, Nancy Rule Goldberger, and Jill Mattuck Tarule, *Women's Ways of Knowing: The Development of Self, Voice and Mind* (New York: Basic Books, 1986).

⁶² A short summary of the following learning styles is given in the appendices: Appendix A: Kolb's Theory of Learning Style, Appendix B: Psychological Type, Appendix C: Developmental Phases of Adult Learning, Appendix D: Belenky and her colleagues *Women's Ways of Knowing*.

⁶³ "Metaphors sharpen our observations, and help us to see patterns and relationships; they awaken feelings and attitudes, and can alter the way we behave (Barbour 1976:12-14)." "Good metaphors shock," says Sallie McFague, "they bring unlikes together, they upset conventions, they involve tension, and they are implicitly revolutionary" (1982:17). Cited in David W Bennett, *Metaphors of Ministry* (Eugene: Wipf and Stock Publishers, 2004), 13.

⁶⁴ Gary Smalley and John Trent, Ph.D., *The Language of Love* (Pomona: Focus on the Family Publishing, 1991), 17.

A recent discovery in neuroscience validates Gary Smalley and John Trent's proposal that learners often feel the emotion and process the cognitive simultaneously. Joseph LeDoux, a neuroscientist at the Center for Neuroscience at New York University was the first to discover:

*...the key role of the amygdala in the emotional brain, working with new innovative methods and technologies to bring a previously unknown level of precision to mapping the brain at work, to lay bare mysteries of the mind earlier generations of scientists have found impenetrable. LeDoux's research explains how the amygdala can take control over what we do even as the thinking brain, the neocortex, is still coming to a decision. LeDoux's work revealed how the architecture of the brain gives the amygdala a privileged position, an emotional sentinel, able to hijack the brain....LeDoux's research is revolutionary for understanding emotional life because it is the first to work on neural pathways for feelings that bypass the neocortex. Those feelings that take the direct route through the amygdala include our most primitive and potent; this circuit does much to explain the power of emotion to overwhelm rationality. Cited in Daniel Goleman, *Emotional Intelligence: Why it Can Matter More than IQ* (New York: Bantam Books, 1997), 15-16.*

The wise communicator will therefore intersperse emotion throughout a message to engage listeners, heal damaged emotions, and enhance learning.⁶⁵

Surveyed laywomen and directors of women's ministries unanimously agree that it is important for female Bible teachers to speak both to head and heart, with eighty-two percent of directors of women's ministries believing this particular core competency to be absolutely essential for a Bible teacher's success.

Intentional Christ-Centered Life Transformation: In order for a message to make impact, it must bring about change in a woman's life. Preachers today are well aware of their call from God to facilitate life change.⁶⁶

Paul Scott Wilson lays out three aspects of intersecting communication that all must be present in order for this transformation to take place:

- *Reasons of logos or logical appeal of arguments or facts*
- *Reasons of ethos or ethical appeal (i.e. character and integrity of the speaker)*
- *Causes of pathos or emotional appeal*

*Without **naming** logos, we have tended to concentrate on it in preaching, largely ignoring the other modes of persuasion. We tend to think that because of the importance of knowledge and doctrine logos is the most important. Clearly, in a sermon, a kaleidoscope of imagery and feelings (pathos) is no substitute for the gospel, and similarly, an enthusiastic presence of the speaker (ethos) is no substitute for lack of preparation.*⁶⁷

⁶⁵ Donald W. Smith, *Creating Understanding: A Handbook for Christian Communication Across Cultural Landscapes* (Grand Rapids: Zondervan, 1992), 286-301.

⁶⁶ As evidence, consider the thousands who have attended Rick Warren's popular seminar for pastors entitled, Pastors.com, "Preaching for Life Change"; available from <http://www.pastors.com/en-US/Resources/ProductDetail.htm?sku=PG206000>; Internet; accessed March 31, 2007.

⁶⁷ Paul Scott Wilson, *Imagination of the Heart*, 78. Paul Scott Wilson is professor of Pastoral Theology overseeing advanced degrees at Emmanuel College in Toronto, Canada. Van Der Guest's survey of two hundred sermons confirms the need for these same three intersecting aspects of communication to be present if positive impact is to be experienced by an audience. The first, security or the "personal," has already been correlated with authenticity. His second and third most important aspects of sermons as rated by listeners were *deliverance* and *understanding*. His definition of deliverance runs parallel to *pathos* or emotional appeal, resulting in hope that life can be different, while his definition of understanding runs parallel to *logos* or logical appeal, silencing the "yes buts" as one leaves a worship service. Discussed in Van Der Guest, *Presence in the Pulpit: The Impact of Personality in Preaching*, 28-29.

Persuasion research provides further insights into the transformation process,

Perloff states:

*Although there is not one definition of persuasion that all scholars accept, there is a general consensus that persuasion is an activity or process in which a communicator attempts to induce change in the belief, attitude, or behavior of another person or group of persons through the transmission of a message in a context in which the persuadee has some degree of free choice. At some level, the individual must be capable of accepting or rejecting the position that has been urged of him or her.*⁶⁸

Persuasion aims to change lives—to change beliefs, attitudes, and behaviors.

But even persuasion experts are concerned that persuasion may become manipulation if the element of clear choice is removed from the listeners. David Welles⁶⁹ summarizes from his research the impact of persuasion on preaching/teaching:

*We are suggesting here a distinction in degrees of intensity between preaching that promotes yielding and preaching that compels yielding. Perhaps Paul's approach to preaching does not reject particular persuasive devices but the self-reliance that naturally attaches to them when taken up by proud proclaimers. There is an intoxicating effect, which comes with the possession of persuasive power. While that intoxication may invest the preacher with unbounded self-reassurance, it actually nullifies the impact of his message because he, the persuader, usurps the role of the Holy Spirit and generates a futile faith that rests on men's wisdom. Paul would have none of this self-reliant preaching.*⁷⁰

Truly the Holy Spirit is the only one who can bring about genuine Christ-centered transformation as the Bible teacher relies completely upon His leadership!

Surveyed laywomen and directors of women's ministries overwhelmingly agree that female Bible teachers must aim for life transformation, with seventy-six percent of directors of women's ministries believing this particular core competency to be absolutely essential for a Bible teacher's success.

Shepherding and Empowering the Flock: Of the seven characteristics necessary to the life and ministry of an effective female Bible teacher, perhaps this last one sets the

⁶⁸ Richard M Perloff, *The Dynamics of Persuasion*, 14,16.

⁶⁹ Welles, through his careful research of both persuasion and preaching literature, brings clarity to this discussion that the researcher found particularly helpful in light of the Bible teacher's much needed dependent relationship on the Holy Spirit. Discussed in Welles, *The Use And Teaching of Emotional Appeal for Persuasion in Preaching*.

⁷⁰ Welles, *The Use And Teaching of Emotional Appeal for Persuasion in Preaching*, 18,20.

“live” Bible teacher apart from her video counterpart more than any of the other six. The video lecturer cannot shepherd the flock. The sheep can be cared for only as the shepherd lives among them.

Carol Gilligan’s study makes clear that women enjoy a relational style of staying connected.⁷¹ But Gilligan also concludes that:

*Women illuminate life as a web rather than a succession of relationships, with a history of human attachment stressing continuity rather than replacement and separation.*⁷²

As a female overseer, a Bible teacher specializes in connecting life with life, in spinning the relational web as she leads.

In 1990, John Naisbitt and Patricia Aburdene in *Megatrends 2000*, projected that the decade of the 1990s would be the decade of women in leadership, concluding that the twenty-first century effective leader would need to be “open, ethical, empowering, and inspiring. ...through honest, ethical management.”⁷³ In 1998 Cindy Simon Rosenthal published her conclusions regarding the comparative leadership styles of men⁷⁴ and women elected to state legislatures in several American states. She reported the following:

The most common style for men is not a “command” style but a “coordinating” one; however, for women, the most common style is also the participatory approach, a “consensus” style. Women leaders are described as encouraging participation, empowering others, and emphasizing the self-worth of others. The terms applied to these notions vary slightly: democratic versus autocratic; interactive leadership as opposed to command and control; collaboration, conciliation, and accommodation as means of

⁷¹ “Girls ...develop a basis for ‘empathy’ built into their primary definition of self in a way that boys do not. Girls emerge with a stronger basis for experiencing another’s needs or feelings as one’s own. Consequently, relationships are experienced differently by women and men.” Carol Gilligan, *In A Different Voice: Psychological Theory and Women’s Development* (Cambridge, MA: Harvard University Press, 1982), 48.

⁷² Ibid.

⁷³ John Naisbitt and Patricia Aburdene, *Megatrends 2000: Ten New Direction for the 1990’s* (New York: Morrow and Co., 1990), 226.

⁷⁴ The male model of leadership in Rosenthal’s study was similar to an octopus with top-down directives, win-lose competitive strategies compared to the shared problem solving and reinforces that “women seek power not purely for the sake of ‘power-over’ but as a means of ‘power-to’ effect change or influence others.” Cited in Cindy Simon Rosenthal, *When Women Lead*, (Oxford: Oxford University Press, 1998), 61.

*problem solving versus competitive and conflictual styles; and seeing one's leadership role at the center of "a web of inclusion" as opposed to atop a hierarchy.*⁷⁵

With this shared empowering style of leadership now shown to be more natural to women, a lead lecturer who works with a team of lecturers can strategically shepherd the flock so as to empower other women for leadership as she helps the sheep develop interdependent relationships.

Max Weber's classic distinction between power and authority⁷⁶ also has interesting ramifications for the on-site Bible teacher's role as shepherd compared to the impact of a video lecturer.

*Weber describes power as coercive and authority as requiring the consent of those over whom it is exercised. Authority then is the capacity to have one's advice and insight taken seriously. Power, in contrast, is the capacity to decide what happens. Given these definitions, preaching is much more about exercising authority than about exercising power. New pastors often experience this congregational dynamic as a sort of "second ordination," the one in which the parishioners actually accept the pastor's legitimacy to lead. In other words, the pastor's authority has a key relational dimension associated with it. Pastors don't possess authority apart from a community that entrusts them with it.*⁷⁷

According to Weber's definitions, a video lecturer has no power to make decisions but may gain through her teaching, authority or capacity to influence.⁷⁸ In contrast, the on-site lecturer holds potential to develop authority to complement her use of power. If she uses her authority, power, positional *and* influential leadership for Christ's glory, the Bible study leadership team should possess greater capacity to foster

⁷⁵ Rosenthal, *When Women Lead*, 58.

⁷⁶ John Maxwell, head of Maximum Impact, a leadership, teamwork, and personal growth training company, makes a similar distinction between the positional leader (who has the power to make the decisions) and the influential leader who has earned the right or been granted permission to lead. He challenges leaders who are positioned to lead to earn influential leadership through encouraging, loving, and empowering those they lead. Cited in John Maxwell, *Developing the Leader Within You*, (Nashville: Thomas Nelson Publishers, 1993), 12.

⁷⁷ Swears, *Preaching to Head and Heart*, 51-52.

⁷⁸ For example, a Bible study leadership team at a large church in the southwest decided to take a semester's break from a particular video lecturer. As a result, one hundred fifty women chose to leave that church's Bible study program to attend a church down the street where they were using their favorite video personality. The Bible study leadership had the power to make the decision but the video lecturer had unintentionally usurped their authority.

numerical growth, growth in spiritual depth, and growth in its potential to empower women for leadership than if a video lecturer was imported. An on-site Bible teacher can also help shepherd the flock with greater discernment as to women's differing epistemologies.⁷⁹ Whereas a video lecturer can make minimal impact in challenging women to move from one way of knowing to another, an on-site Bible teacher can use both her power and authority to empower a woman to make significant movement in the way she processes what she learns.⁸⁰

In conclusion, the researcher recognizes that video lecturers have stepped into the gap to meet successfully the needs of thousands of women seeking excellence in Bible study across America today. However, there may be hidden drawbacks to a church's total reliance on video lecturers. A video lecturer can inspire, but she cannot love, embrace, nurture and empower any of these types of learners to move forward from being one type to becoming another. She can be an example, but she cannot personally challenge, comfort or console. She can teach, but she cannot shepherd the hearts of the women she teaches. She is, at best, a distant model of Christ-likeness, falling short of being a participating leader on the field pumping up the team with encouraging cheers and "You go girl!" feedback. Teaching and empowering are two different arenas of influence. The shepherd's staff must be within reach of the sheep for real and empowering leadership to be effective.

⁷⁹ Discussed in Mary Field Belenky, Blythe McVicker Clinchy, Nancy Rule Goldberger, Hill Mattck Tarule, *Women's Ways of Knowing: The Development of Self, Voice, and Mind* (New York: Basic Books, Inc., Publishers, 1973). (See appendix for five ways of knowing and how an on-site lecturer, unlike a video lecturer, can help empower women to move from one way of knowing to the next.)

⁸⁰ According to insights gleaned by Gay Hubbard from "gender schema theory," a woman's gender identity is "a complex, lifelong interaction between biological patterns of behavior, learned through complex social interaction." Cited in M. Gay Hubbard, *Women: The Misunderstood Majority* (Eugene OR: Wipf & Stock, 2003), 165. Because a woman's gender schema changes very slowly over time, as Belenky and her colleagues confirm, the interaction with a "real" on-site Bible teacher and her trained leadership team will have greater potential of breaking a woman out of her negative patterns of self-identity than a video lecturer who as a role model can seem as "unreal" and "untouchable" as any television or movie celebrity.

Ninety-three percent of surveyed laywomen and eighty-two percent of directors of women's ministries agree⁸¹ that female Bible teachers should also shepherd the flock. These less than one hundred percent statistics may be a direct reflection of the positive impact of video lecturing in America today.

In conclusion, substantial sociological research demonstrates that for a female Bible teacher to be effective, all seven of these interdependent core competencies are necessary. Why does the problem exist? The answer is clear—most laywomen do not have easy access to training situations in which they can adequately master all seven of these competencies, and therefore they are held back from teaching the Scriptures effectively as a large-group lecturer to a church-based multi-small group women's Bible study.

Who is Addressing the Problem?

The issue is not that the problem is not being addressed. It is. But easily accessible training is not available in all seven competencies for most laywomen in churches today. National and international Bible study groups are addressing the problem, as are some seminaries and traveling or denominational workshops.

The four national/international Bible study efforts addressing this issue most directly include Bible Study Fellowship (BSF), Community Bible Study (CBS), Precepts and LifeWay Ministries. Although all four have in common the purpose of teaching the Bible to women, none of the four is addressing all seven competencies with the goal of training female lecturers for their own local church setting. Though two of these ministries are available directly through the local church (Precepts and LifeWay), these same two organizations rely on video rather than live lecturers. Although both organizations provide excellent materials for the training of small-group leaders, neither

⁸¹ Ranging from important to absolutely essential.

endeavors to equip women for the lecturing task. The leap from leading a small group Bible study to stepping into a lecturing role is huge, particularly without training.

In addition, *Precepts*, although it does not aim to train large-group lecturers, does aim to train its women to teach the Word of God with excellence in a small group setting. Of the seven competencies, *Precepts* addresses two of these with distinction—well trained (at least in Bible skills and small-group leadership), and hermeneutically accurate. *Precepts* tends to address the head (*logos*) more than the heart (*ethos*), helping its Bible students understand accurately what the Word of God says. But it tends to focus with less intensity on training its leadership in competencies focused on emotional appeal—relevance, authenticity, head versus heart, shepherding the flock, and genuine life transformation. However, *Precepts* students, once trained in these missing competencies, do tend to make wonderful lecturers because of their excellent training in handling accurately the Word of God.

LifeWay Ministries presents a much more balanced approach to the interconnected spheres of *logos*, *pathos*, and *ethos*. However, its programmed learning style, where questions are asked with in-depth answers immediately following, tends to develop Bible students less skilled at digging into the Scriptures for themselves. Its stronger emotional appeal with relevant illustrations modeled by its main video lecturer, Beth Moore, tends to focus on the competencies of head/heart, authenticity, relevance and life transformation. But because it does not aim to train lecturers to aspire personally to these competencies, it may tend to create dependent Bible students. A student trained in this fashion may not readily become a constructed knower,⁸² able to create her own content, an absolute requirement if she is to step into the lecturing arena.

⁸² See Appendix D for descriptions of types of knowers addressed in *Women's Ways of Knowing* and a discussion of how video lecturers and onsite lecturers can influence how women learn. Appendix D also raises a biblical caution about Belenky and her colleagues' definition of the term "constructed knowers."

Bible Study Fellowship seems to make the best-concerted effort to address all seven competencies with a goal of turning out excellent lecturers. In a brief telephone interview, Sherry Mills, BSF's statistics specialist,⁸³ acknowledged that although BSF encourages BSFers to go back to minister in their own churches after investing in BSF's seven-year curriculum, its primary goal is to train lecturers for their own Bible study setting and not for the local church. However, because a hermeneutical study of each passage is required by all BSF small-group leaders, BSFers do return to their home churches with great potential for becoming lecturers, if easily accessible lecturing training were available. Because only one or two women per BSF class are actually trained to lecture, and those tend to remain within BSF's structure for much longer than seven years, very few laywomen trickle back into local churches actually prepared to teach immediately in a large group setting without some further training.

Community Bible Study has a similar effect to BSF in its impact on the local church because it too aims to turn out lecturers only for its own purposes. In a telephone interview, Patricia Robertson from CBS National Headquarters⁸⁴ acknowledged that Community Bible Study has a heart for local churches but at present has not found a way to aid directly churches needing lecturers for their own Bible study structures.⁸⁵ Bill Campbell, a pastor and the son of CBS's founder, Lee Campbell, is adapting some of CBS's leadership training materials to the church and may provide some future help in bringing lecturing training directly to church settings.

⁸³ Telephone Conversation January 16, 2006.

⁸⁴ Telephone Conversation January 16, 2006.

⁸⁵ "Community Bible Study is a community composed of people from many different churches; it is designed to complement not compete with the local church. CBS recognizes that the Lord has chosen the local church as His main channel of ministry. It is our goal to encourage class members to belong to and actively support their local churches and to be servants and leaders in their congregations." Community Bible Study, "Who We Are: Relationship with Local Churches"; available from http://www.communitybiblestudy.org/items/Local_Churches.asp; Internet; accessed February 2006.

Some seminaries are also endeavoring to address the issue. In most evangelical seminaries today women are entering into Master of Divinity programs where they can take preaching classes to prepare them to develop all seven competencies. The number of female students reported by the Association of Theological Schools has grown from nineteen percent of total seminary students in 1978 to slightly over thirty percent in 1994,⁸⁶ to thirty-six percent in 2005 of the total enrollment,⁸⁷ implying that an increasing number of women are taking advantage of seminary training across the country. Yet to receive training in lecture preparation, one must be a Master of Divinity student to gain all the necessary skills. Surely there must be a simpler and more accessible way to train women seeking help than entering a vigorous seminary-preaching track, even if such a seminary were available in one's own city or town.⁸⁸

Denominational and traveling workshops could also address the issue. The best-known traveling workshop endeavoring to train women speakers to teach the Word of God in America today is conducted by Carol Kent. Her excellent workshop, *Speak Up with Confidence*,⁸⁹ the workshop and resource cited most frequently by directors of

⁸⁶ Barbara Brown Zikmund, Adair Lummis and Patricia Chang, "A Quick Question: Are More or less women entering seminaries today?" in *Hartford Institute for Religious Research in Clergy Women: An Uphill Calling* [database on-line]; accessed February 6, 2006.

⁸⁷ The Association of Theological Schools, "The Association at a Glance"; available from <http://www.ats.edu/about/AtAGlance.asp>; Internet; accessed February 6, 2006.

80,140 enrolled (total head count)

51,202 full-time equivalent enrollment

64% men, 36% women

62% white, 11% Black, 7% Asian, 4% Hispanic, 16% not known

50% enrolled in the Master of Divinity degree program

69% men, 31% women enrolled in the Master of Divinity degree program

⁸⁸ Western Seminary in Portland, Oregon, seeing the need for a shorter route than such an extensive program for turning out female Bible teachers, offers a two-unit course entitled PCW 515, Develop and Deliver Life-Changing Messages with this single goal in mind. Kenine Stein, administrative assistant to Beverly Hislop, Director of Western's Women's Center for Ministry, remarks that interested candidates for their Pastoral Care to Women master's program often comment that comparable seminary programs for women are difficult to locate. To find an individual course within such a program geared to imparting lecturing skills may be even more difficult. Telephone Conversation February 6, 2006.

⁸⁹ "Speak Up Seminars" *Speak Up Speaker Services*; available from www.threerivershosting.com/cgi-bin/carts/speakup1/commerce.cgi; Internet; accessed March 31, 2007.

women's ministries on a sample survey (35%), will visit only five cities across America in the first six months of 2006, with only two of these cities receiving both the beginning (focused on speaking skills) and advanced seminar (focused on Bible skills), leaving most of the country untouched by her outstanding instruction. Florence Littauer also offers a traveling workshop aimed to address the problem through her basic seminar called C.L.A.S.S. (Christian Leaders and Speakers Seminar), and her advanced seminar called Upper-C.L.A.S.S. However C.L.A.S.S. was offered in only six cities in 2006 and Upper-C.L.A.S.S. in two.⁹⁰ Her seminars much more adequately address competencies related to *pathos* than *logos*, in that her primary goal is to train Christian speakers, not Bible teachers.

Though national Bible study efforts, seminaries and traveling or denominational workshops are all endeavoring to address some aspects of the problem, the bottom line conclusion must be that even these collective efforts are only scratching the surface of training female Bible teachers for local church Bible study programs.

Where Is the Problem Most Prevalent?

It is fairly easy to anticipate where the problem is most prevalent in American churches today. Churches not located near seminaries will face the problem more acutely than churches in cities where seminaries exist. Churches in cities or towns to which Kent and Littauer do not travel will face the issue more intensely than cities where their teaching is made available. Churches untouched by BSF's ministry will face the problem more acutely. As discovered during a telephone interview with Sherry Mills, BSF's mission is to go only to large U.S. metropolitan areas. CBS has a similar focus. Therefore small churches and rural churches completely untouched by BSF and CBS's ministry may also be limited in their ability to address the problem. And because most

⁹⁰ Class Services, Inc., "Conferences"; available from <http://www.classservices.com/FlorenceLittauer.html>; Internet; accessed March 31, 2007.

rural churches are not located near a seminary or a traveling workshop, churches outside major metropolitan areas probably struggle the most to find easily accessible training. Even where there are seminaries, time and expense often limit gifted women from taking courses that could challenge them to be fully equipped for the lecturing task. The result is that often the blind are leading the blind, with women modeling poor and ineffective teaching for others because they have never been adequately trained themselves.

Where is the Church in Reference to the Problem?

In considering where the church is in reference to this problem one must ask, do all churches eagerly desire this kind of training for their women? Or would some churches be threatened to have women rise to such positions of competency, respect, authority, and power, consequently preferring that women *not* be trained to develop fully their giftedness? Would male leadership in some American churches prefer that women just work in the nursery and/or play the piano? Are female constructed knowers truly welcome in every church?

Hislop in her preface to *Shepherding a Woman's Heart* challenges pastors to "consider giving 'trustworthy' women in your church the freedom to begin developing shepherds of women, to encourage women to fulfill scriptural injunctions by offering help and hope to other women."⁹¹ She appeals to pastors because there are many in America who do not agree that women should have biblical freedom to *shepherd* other women, much less *teach* them the Bible. Or perhaps these same pastors are too threatened by what might happen in their church if the sixty percent of their congregation were given a voice and a platform to raise up the giftedness of their own gender. If Christ has placed His gifts in the body of Christ, both male and female, why should sixty percent of church attendees today be encouraged to stay in the bleachers rather than get down on the

⁹¹ Beverly Hislop, *Shepherding a Woman's Heart* (Chicago: Moody Publishers, 2003), 13-14.

playing field? And once women are on the playing field, teaching gifts will surface, women will be teaching other women in Bible study, calling for those that are most gifted to be raised up as large-group lecturers. But this can happen only if church leadership shares the vision and encourages women to spread their wings and use their gifts accordingly.

A second way of assessing where the church is in reference to the problem is to consider reasons why women's leadership teams may be struggling with the problem without finding adequate solutions. In that not every Bible study structure generates a need for a lecturer or lecturing team,⁹² these struggles often directly relate to how these teams structure their women's Bible study programs without recognizing some of the downsides of their own choices. For instance, many leadership teams choose to structure their women's Bible study as a multi-track need-based program where each track functions as a small group that does not necessitate a lecture as part of its morning or evening schedule. Though at first this type of structure seems to address best the wide range of women's felt needs in an American church today, it does not take into consideration a strategic long-term plan for numerical growth of the Bible study program aimed at fast multiplication of its small groups. Diana Bennett, Small Group Bible Study Trainer for Vision New England⁹³ states: "The fastest way to multiply Bible study small groups in any church is to choose a common curriculum for all the groups so that small-group facilitators⁹⁴ can be most efficiently trained." If instead, however, the short-sighted

⁹² There are four main alternative structures: a) same-day or multiple-day multi-track curricula b) single track curriculum in multiple locations or multiple times c) single-track curriculum with multiple small groups and a video lecturer d) single-track curriculum with multiple small groups and live lecturer(s). All other structures would of necessity, be a hybrid of one of these four structures.

⁹³ Since 1887 Vision New England has been committed to furthering the work of Christ in the New England region through evangelism, discipleship and celebration. From question/answer session during Leadership Workshop, November, 2003.

⁹⁴ For the purpose of this thesis, small group facilitators and small group leaders are used interchangeably. Small group leaders/facilitators will be defined as those leading or facilitating a weekly group of 6-12 women. Their tasks include facilitating the discussion of the weekly Bible

alternative of a multi-track curricula is chosen, it leaves the following questions without good growth-enhancing answers: 1) Who will train the facilitators to lead these divergent small groups, each with a different topic? 2) How can one trainer⁹⁵ be prepared to answer effectively the weekly questions arising from these multiple curriculum options? 3) Will not the leadership-training task be almost insurmountable, resulting in facilitators receiving little or no weekly help in how to teach their lessons, causing leaders to feel as if they have been recruited to leadership only then to be put out to sea to row their own boat? 4) Will not leadership burnout be inevitable and leadership recruitment even more problematic, with those recruited requiring enough confidence, leadership facilitating ability, and personal initiative to prepare on their own without adequate encouragement? and 5) Will not the multiple curricula choices over time generate an insurmountable challenge for the curriculum selection team?⁹⁶

Bennett states, "The fastest way to multiply Bible study small-group well-trained and nurtured facilitating-leaders is to offer them universal or centralized weekly training where the leadership training issue is seen as *the* most significant question to be addressed over and above the multiple-felt needs of the Bible study participants." Therefore a one-track multi-small group Bible study can be a more logical solution, structured for the most effective growth in Bible study leadership, as well as growth in

study lesson, facilitating the sharing of prayer requests and leading the group in prayer. Although their task is not to lecture but only to facilitate discussion, they do need to be well prepared to lead through the lesson and answer questions appropriately or help the group to handle wisely questions the class discussion may generate.

⁹⁵ For the purpose of this thesis, two types of trainers are cited, each serving in different training capacities: 1) trainer of small group leaders/facilitators 2) trainer of lecturing team. The latter is referred to more extensively, in that the purpose of this thesis is to deal with the problem of training lecturers, not small group leaders/facilitators. Whenever the trainer's manual is mentioned, the trainer is assumed to be a trainer of the lecturing team.

⁹⁶ For instance, if a leadership team chooses five need-based curricula per year for a five-track program, within five years it will need to locate twenty-five excellent curricula. However, if a single-track structure with multiple small groups is created, the curriculum selection team's job will be much more reasonable and manageable.

numbers and biblical depth.⁹⁷ This Bible study structure, of course, *does* generate a need for a lecture and the training of lecturers.

Another reason leadership teams struggle with the problem without finding adequate solution is because even when they choose a single-track curriculum structure for the sake of leadership training, they turn to video lecturers without considering the long-term impact of this style of teaching their students. When they make this choice, they often do not see clearly the need to draw out and train up the teaching and lecturing gifts of their own women as has already been addressed. By not addressing the need to train lecturers,⁹⁸ they miss the opportunity to model interdependent teamwork in ministry by raising up a lecturing team and a small group leadership team, fostering instead independent teachers and leaders.

A third way of assessing where the American church is in reference to the problem is to understand that the U.S. church *does* have an interdependent relationship with the parachurch efforts trying to address the issue—Bible study organizations, seminaries, and traveling workshops. However, the obvious must be asked: in order to offer training to women, *must* it be fostered by one of these efforts coming from *outside* the local church? Or is there a way to have easily accessible and fully adequate training available within the walls of one's own church? What if a lecturing manual accompanied by a user-friendly trainer's manual were made available to gifted women possessing basic teaching skills who could then facilitate a handful of potential lecturers to become a lecturing team? If all seven core-competencies were addressed within the manual, a

⁹⁷ Four major Bible study organizations in America today would agree with this premise. Bible Study Fellowship, Community Bible Study, Precepts Ministries, and LifeWay Ministries all structure their Bible studies assuming a common curriculum so that small-group leadership training can be centralized.

⁹⁸ As defined on page six, footnote 22. The purpose of the lecture is to give an organized, comprehensive overview of the Scripture for the day, highlighting accurate observation and interpretation of the text with excellence integration and application to the everyday lives of the Bible study participants. To lighten the load of such an immense task, a lecturing team of five to six women sharing this responsibility is recommended, with a lead lecturer setting the pace.

lecturing team could be raised up within a local church without potential lecturers even leaving the church campus. Therefore to answer the question of where is the church in reference to the problem, one must ask—has the local American church even considered the simple internal solution of creating a manual and accompanying trainer's guide to be used for such purposes?

Conclusion

Gifted American Christian women lack easily accessible and fully adequate training that could equip them to teach the Scriptures effectively as large-group lecturers to a variety of church-based Bible study programs. Substantial sociological evidence strongly affirms that seven interdependent core competencies must be developed within a female Bible teacher, and that without all seven competencies, women will be held back from effectively teaching the Scriptures to other women. Although parachurch efforts—national Bible study organizations, seminaries, traveling workshops—each address some aspects of the seven core competencies, none is addressing effectively all seven in a way that can be accessed easily by the local American church today, particularly in smaller metropolitan or rural areas where no seminaries exist or traveling workshops visit.

If the American church truly wants to raise up its most gifted women to minister effectively as well-trained, hermeneutically accurate, relevant, authentic female Bible teachers who can speak to both head and heart with the goal of intentional Christ-centered life transformation while also shepherding and empowering the flock, then the local church must consider the option of offering training conducted within its own walls. Otherwise the blind may continue to lead the blind, and women's Bible study programs may continue to persist in lacking adequate models of effective biblical teaching, hindering growth both numerically and in biblical depth.

Chapter Two

The Theological Framework

It has already been made clear through sociological research that gifted American Christian women lack easily accessible and fully adequate training that could equip them to teach the Scriptures effectively to a multi-small group women's Bible study as a well-trained, hermeneutically accurate, authentic, relevant female Bible teacher who can speak to both head and heart with the goal of intentional Christ-centered transformation while also shepherding the flock. Without such available training, churches often turn to video lecturers or forego a large group teaching time altogether, limiting their capacity to grow both numerically and in biblical depth.

But does the Bible really support such a need for the church today? As a church Bible study grows in number, what is wrong, from a biblical perspective, with importing a video lecturer or encouraging women to teach who display less than these seven core competencies? Does the Word of God really support the need for the training of women who display these characteristics as central to the teaching mandate? And what does the Bible have to say about the need for women to be teaching other women?

The Call to Communicate or to Teach

Both Jesus and Paul clearly laid out the Scriptural mandate to teach the Word of God to everyone. In Matthew 28:20 Jesus commanded the disciples to "go and make disciples of all nations, teaching them to obey everything I have commanded you." Paul by exhortation (Col. 3:16) and example (Col. 1:28) challenged the believers in Colossae to teach the Word to each another. Paul also reminded the Romans of the absolute necessity of the Scriptural mandate to teach, for "How can they hear without someone preaching to them?" (Rom. 10:14) he questioned.

But in addition to teaching “everyone,” Paul also laid out a biblical call to women—a unique challenge for the more mature women to be “teachers of what is good” to the younger women (Titus 2:3) *and* for the older women to “train” the younger women in practical areas of living (Titus 2:4). The Greek word for “teachers of what is good” (*kalodidaskolas*) implies teachers of sound doctrine while the word for “train” (*sophronizo*) means “to cultivate sober mindedness, common sense or wisdom resulting in skill in everyday living.”⁹⁹ And so Paul challenged Titus to instruct the more mature women to a double focused ministry—to teach not only doctrine but also practical living, by their words and life example, to younger women growing up in the faith. These are commands Paul laid out for every woman as she relates to those who are less mature, not just to those who officially teach or lecture or lead a small group. This two-pronged approach of women teaching other women should pervade the whole atmosphere of a woman’s Bible study from top to bottom, as women come alongside one another in small groups, as life touches life.

However, not only does the Bible make clear the mandate to teach, but it also clearly states the purpose of one’s teaching—so that everyone “can become mature, attaining to the whole measure of the fullness of Christ” (Eph. 4:13), that each individual might become “perfect” or “complete” in Him (Col. 1:28). This process of developing spiritual maturity means knowing Christ personally, not just learning *about* Him but *loving* Him with one’s whole “heart, soul, mind, and strength” (Mk. 12:30), “acknowledging Him in all our ways” (Prov. 3:6). When women teach other women, the teacher’s very own life becomes a living portrait of how a woman can love God with her whole being—in the workplace, in her family, as she builds friendships, learns to forgive, or dreams about her future. In every arena of living she can model maturity in Christ as she teaches.

⁹⁹ W. E. Vine, *Vine’s Complete Expository Dictionary of Old and New Testament Words* (New York: Thomas Nelson Publishers, 1985), 583.

The Word of God gives ample examples of those who have responded to the call to communicate or to teach. God Himself was the first communicator to Adam and Eve (Gen. 1:28-30). Moses was called upon to be mediator and teacher on behalf of God to His people (Ex. 18:20). Jeremiah was appointed as a prophet to the nations (Jer. 1:5), Jonah as a preacher to the great city of Ninevah (Jon. 1:2, 3:2), Jesus as the proclaimer of the good news of the coming Kingdom (Mk. 1:14) and Paul as God's chosen instrument to the Gentiles (Acts 9:15). But these are all examples of male communicators.

Although there are some Old Testament examples of women also called to teach or deliver God's messages¹⁰⁰, Jesus broke away from the cultural norm of men being the main Old Testament communicators and receivers of truth. By moving His classroom from the temple and synagogue to the hillside, He included women as His students (Matt. 5-7), even allowing Mary to sit at His feet as a disciple, a position previously reserved only for male learners (Lk. 10:38-42).

As a result of Christ's breaking cultural norms, women began to respond more freely to the call to teach. The Samaritan woman became the first evangelist to her own people (Jn. 4:29). Anna, a temple prophetess at the *birth* of Christ, was the first to "speak about the child to all who were looking forward to the redemption of Jerusalem" (Lk. 2:38). And by divine appointment at the *end* of Christ's life women were the first to go to the tomb and the first to tell others about the resurrection (Jn. 20:1-18). As women were the first to proclaim Christ's birth *and* to proclaim His victory over death—appointed as heralds of the incarnation and humanity's redemption—these uniquely called women were used by God to part the waters for a whole new order in the church where brothers

¹⁰⁰ Miriam the prophetess (Micah 6:4), Deborah the judge and prophetess (Judges 4-5), Huldah the prophetess (2 Chron. 34:23-28), and Abigail as a woman with wisdom for David (1 Sam. 25), to name a few.

and sisters together would be called by God to teach as He poured out His Spirit on all men and women (Acts 2:16).

The name reversal of Aquila and Priscilla to Priscilla and Aquila in the book of Acts, moving Aquila to the backseat of the tandem bicycle teaching team and Priscilla to the front (Acts 18:2,18, 26, Rom. 16:3), in similar fashion to Barnabas changing places with Paul (Acts 13:7, 42), confirms that women in the New Testament church were encouraged to take seriously God's call upon their lives to teach as part of the "good works which God prepared in advance for them to do" (Eph. 2:10). For indeed speaking or teaching *is* a response to the call of God on a woman's life. It is not something she should resist or pursue without God's call to the task. She is hand-picked by God to be His mouthpiece, living out her predetermined-in-eternity-past assignments (Eph. 2:10) to teach and admonish others toward full maturity in Christ (Col. 1:28).

The Authenticity of the Communicator

Sociological research reveals that an audience turns a deaf ear to an inauthentic communicator. But does Scripture agree?

Scripture confirms that the communicator cannot hide her heart for the authenticity of the communicator's heart is revealed and recognized through her fruit (Matt. 12:33). If there is a lack of genuine evident fruit of the Spirit in the communicator's life (Gal. 5:22-23), then her audience will know she is not authentic, that her words and her actions are not congruent. What is in the heart of the communicator will soon be worn on the face, as Solomon observes: "A happy heart makes the face cheerful, but heartache crushes the spirit" (Prov. 12:33).

To cultivate authenticity therefore, the Bible warns the communicator that she will be held accountable for the condition of her heart (Jas. 3:1). She should therefore guard it as the wellspring of life (Prov. 4:23), understanding that if she does not, her heart may prove wicked and deceitful above all else (Jer. 17:9). Jesus raised strong warning

against the hypocritical teacher who loves the attention of center stage but does not guard her own heart (Matt. 23:1-7). In that teachers *will* be judged more strictly (Jas. 3:1), the authentic communicator should regularly ask God to search and know her heart (Ps. 139:23) so that she can live up to the scrutiny of that stricter judgment, making sure that her words, her actions, and her heart beat as one.

The authentic communicator does not just reveal her heart as she teaches. She reveals her personality as well. She is uniquely made in the image of God (Gen. 1:26), similar to and yet different from other teachers also called by God to handle correctly the Word of truth (2 Tim. 2:15). And yet just as David knew he could not go into battle against Goliath in Saul's armor (1 Sam. 17:38-40), she too must not try to imitate someone else's style of teaching or way of engaging an audience. For instance, Peter's fast moving, action-oriented personality that permeates the book of Mark (written by John Mark from Peter's sermons), as seen by his repeated use of the word "immediately" (Mk. 1:42, 2:8, 5:29, 5:42, 6:27), could not be more different from the apostle John's content-oriented style of deep reflection and teaching of the great "I Am's" (Jn. 10, 11:25, 14:6) in his gospel. Each gospel reveals the personality of its writer, with each teaching style being as unique and tailor-made as the individuality of the one who penned it.

But Philips Brookes' claim that "preaching is truth poured through personality"¹⁰¹ proves true through the writings of all four gospels, not just Mark and John. Luke, as a medical doctor, puts understandable emphasis on the humanity of Christ (Lk. 5:24, 6:5, 6:22) and Matthew, as a devoted Jew, wrote to emphasize Christ's Kingship (Matt. 2:2). The same is true for the authentic modern-day communicator: just as the unique personality of each gospel writer surfaces in his gospel, the authentic communicator will

¹⁰¹ Haddon Robinson, *Biblical Preaching*, 18.

reveal her own unique individuality and style as she teaches. Therefore the better she knows herself, the less tempted she will be to mimic someone else's personality or approach.

As she teaches, the authentic communicator will also reveal her personal life experiences. For example, John wove his own personal experiences with Christ into the woof and warp of his gospel by referring to himself as the "one Jesus loved" (Jn. 13:23, 20:2, 21:7, 21:20). Paul's entire sermon before Agrippa was based on his own spiritual pilgrimage (Acts 26:2-29), as was his final charge to the Ephesian elders (Acts 20:18-35). By sharing his personal practices with the Thessalonians, Paul discovered that they first became his imitators but then eventually also became models to all the believers in Macedonia and Achaia (1 Thess. 1:5b-8). The authentic communicator shares her personal encounters so that others can learn from them, but also so that she can gain prayer and personal support just as Paul did from the churches to whom he ministered (2 Cor. 1:8-11, Ro. 15:30-32, Phil. 4:14-15). The communicator who teaches without sharing personal illustrations and struggles keeps her audience at arm's length, choosing to put herself up on a pedestal, often resulting in her listeners viewing her as inauthentic.

The authentic communicator does not hesitate to reveal appropriately her weaknesses. Jeremiah did not hold back from admitting that he felt too young for his task (Jer. 1:6). Though Peter and John revealed that they were ordinary and unschooled men (Acts 4:13), this honest authenticity actually proved to advance the gospel rather than hinder its progress. Jesus Himself confessed that He was thirsty and in need of rest (Jn. 4:6-7), resulting in the Samaritan woman becoming the first evangelist to her own people. Though Paul freely admitted that, at times, he was in ministry situations beyond his power to endure (1 Cor. 1:8), and that he and his team often felt like fragile jars of clay (2 Cor. 4:7), he learned to boast about His weaknesses so that Christ's power could

be made manifest (2 Cor. 12:9). For a communicator to hide her weaknesses may only prove to be counter-productive, because her listening audience will not be able to recognize when the power of Christ is given full permission to rule and reign within her. She then loses the opportunity for her hearers to imitate her strength in Christ alone, whereby they too could eventually become models to others needing similar hope (1 Thess. 1:6-8).

Though an authentic communicator reveals her weakness, authenticity does not lead her to being weak in disposition or less than holy, for the authentic communicator also reveals her Christ-like character. Samuel, claiming personal integrity, began his address to all Israel by saying,

I have been your leader from my youth until this day.....Whose ox have I taken? Who donkey have I taken? Whom have I cheated? Whom have I oppressed? From whose hand have I accepted a bribe to make me shut my eyes? If I have done any of these, I will make it right. You have not cheated or oppressed us, they replied. You have not taken anything from anyone's hand. (1 Sam. 12:2-4).

Paul claimed similar personal integrity, reminding the Thessalonians of how “holy, righteous, and blameless we were among you who believed” (1 Thess. 2:10), reminding them that they “never used flattery, nor did we put on a mask to cover up greed—God is our witness” (1 Thess. 2:5). Personal integrity is a basic and absolute necessity for the one who speaks for God. She is to be an epistle known and read by her entire female listening audience. If personal integrity is absent, then the epistle others read will contradict the very message she is endeavoring to proclaim.

In similar fashion, the authentic communicator reveals her reliance on the power of the Holy Spirit. Jesus, God in human flesh, admitted His *own* need to rely on the Spirit for empowered ministry (Lk. 4:18-19). Christ's Spirit-led dependence stands in stark contrast to Simon the sorcerer's manipulative offering of money to try to *buy* the Spirit's power (Acts. 8:20). The transparent Spirit-filled communicator is persuasive (2 Cor. 5:11), but not manipulative. She is Spirit-filled (Eph. 5:18), Spirit-empowered (1 Cor.

2:4), and Spirit-led (Gal. 5:18), endeavoring always to keep in step with the Spirit (Gal. 5:25). In following Paul's example, though she tries to persuade, she leans totally on the Spirit's power to bring conviction to her listeners rather than on the cleverness of her own wise and persuasive words (1 Cor. 2:4).

Finally the authentic communicator reveals God above self. Whatever message she brings, she does it all for the glory of God (1 Cor. 10:31), guarding her heart against snatching God's glory for how He uses her to touch women's lives. She lives by Paul's motto, "We were not looking for praise from men, not from you or from anyone else" (1 Thess. 2:6). Her internal closing benediction when she says her final "Amen" is always "to Him be the glory forever! Amen!" (Rom. 11:36)

The Dual Role of the Communicator: Teacher and Shepherd

The biblical norm is for the communicator of the Word of God to be both teacher and shepherd of the flock. Peter exhorted elders in his epistle to "be shepherds of God's flock under your care, serving as overseers" (1 Pet. 5:2). Paul exhorted Timothy to choose elders who were "able to teach" (1 Tim. 3:2) as well as "take care of God's church" (1 Tim. 3:5). Elders were to both "teach *and* exercise authority" over God's people (1 Tim. 2:11), not to do just one or the other. Moses, though he resisted due to fear, was chosen by God to be both mouthpiece *and* leader of the Israelites rather than for these responsibilities to be divided between himself and his older brother Aaron (Ex. 4:10-17).

The biblical norm is clear: The shepherd is to be present with his flock, living inside the gate with the sheep (Jn. 10:2), calling his own sheep by name (Jn. 10:3), living close enough to the sheep so they can hear his voice when he calls (Jn. 10:3). Likewise Paul raised the question, "And how can they hear without someone preaching to them? And how can they preach unless they are **sent**? As it is written, 'How beautiful are the **feet** of those who bring good news' (Rom. 10:14-15)," **feet** that transport the shepherd

and the good news *to* the sheep. Even though Paul was burdened for churches he had never visited, the norm of New Testament ministry was for elders to be appointed in every city—shepherds, overseers, and teachers of the flock—who would carry on local ministry (Acts 14:23).

In this day of mass media and distance learning opportunities such as video lecturing, it is easy for the biblical norm of the shepherd living among the sheep to be replaced by what may feel more progressive and efficient. But true biblical leadership will encompass both roles, that of teaching as well as shepherding. And the shepherd cannot care effectively for the flock without being within a staff's reach of his sheep (Ps. 23:4).

In like manner, the shepherd has concern for the sheep. He/she leaves the ninety-nine to go and find the one lost and wandering lamb (Matt. 18:12-13). He/she is concerned when the fat sheep butt the lean sheep (Ez. 34:20-21). Therefore when the shepherd teaches her own flock the Word of God, her concern for the flock will echo throughout her teaching. When a shepherd is not present among her sheep, how can she express personal concern and involvement with the sheep if she does not live among them to identify with the sheep's needs?

The shepherd/teacher is also called by God to empower the sheep. Paul exhorted Timothy not just to teach the flock, but that the things he had heard Paul say in the presence of many witnesses he was to entrust to reliable men who would also be qualified to teach others (2 Tim. 2:2). Timothy was to so impact the lives of reliable men through his teaching *and* shepherding that *his* disciples would be able to move on and teach others the same things Paul had taught them. The kind of disciple-making that Paul describes here is more than just delivering a message. It involves life impacting life, as iron sharpens iron (Pro. 27:17). Jesus told the apostles to go and make *disciples* of all nations (Matt. 28:20), not just to go and tell them the good news of the gospel. A

teacher who falls short of making disciples may be able to teach but not ultimately empower the sheep to teach others also (2 Tim. 2:2). They may turn out knowledgeable students but not empowered disciples (Matt. 28:19)!

Receptor-Oriented Communication: Engaging the Listener

How does the Bible reveal that God Himself supports a communication style that is receptor-oriented, aiming to engage the listener? God's heart for receptor-oriented communication is revealed through the incarnational communicator Jesus Christ who "became flesh and made His dwelling among us" (Jn. 1:14). In order for people to fully comprehend the nature of God, God walked into their world and allowed them to see His glory, "full of grace and truth" (Jn. 1:14) in the person of His Son, Jesus Christ. Because Jesus came to earth and was the exact representation of the Father, the radiance of God's glory (Heb. 1:3), God no longer remained an unsolved mystery to humankind. They could now understand the attributes of God because they could see them personified in the person of Jesus Christ.

A listening audience needs reassurance that the communicator understands and can sympathize with them no matter the nature of their struggle. So Jesus was made in every way as humankind in order to become their merciful and faithful high priest who can sympathize with their very weaknesses (Heb. 2:17). Therefore the incarnation is one of God's most convincing proofs of His commitment to receptor-oriented communication.

However, two other ways God convinces humankind that He is actually the designer of receptor-oriented communication include his General Revelation of Himself through creation (Rom. 1:20) and His Special Revelation of Himself through His Word (2 Pet. 1:20-21, 2 Tim. 3:16-17). They can see His invisible qualities—His eternal power and divine nature—through a breath-taking sunset, the majesty of a mountain, the power of the surging surf, the delicacy of a tender rose bud. "The heavens declare the glory of God, the skies declare the work of His hands. Day to day pours forth speech"

(Ps. 19:1).¹⁰² In every aspect of God's created order one can see and experience His beating Father's heart, as day by day He speaks to individuals of His love, revealing a portrait of Himself on the canvas of His creation. In addition, He has plainly revealed His nature to humankind through His Word, giving them Scripture so they can come to know and experience Him more fully—as Father, as the God of all comfort (2 Cor. 1:3), as their shield, as the lifter of their heads (Ps. 3:3), as friend of sinners (Matt. 11:19, Lk. 7:34) and the list goes on and on.

God is committed to receptor-oriented communication and He longs that human communicators would engage their listeners just as He has. Scripture also reinforces the communicator's commitment to engage the listener by challenging the communicator to speak to both head and heart. God has created individuals with both mind and emotion and calls them to love Him with all of their heart, soul, mind, and strength (Mk. 12:30). So the communicator, to be effective, must speak to both the left and right brain of her listeners.

Jesus spoke to both head and heart. When He healed the paralytic, He knew what the teachers of the law were thinking (Mk. 2:6). But just one scene earlier He connected emotionally with the unclean leper when he was filled with compassion for him, saying "I am willing, be clean" (Mk. 1:41). He had compassion on the multitudes because He saw they were like sheep without a shepherd (Mk. 6:34) and so He began to teach them many things.

Paul is also an excellent example of a teacher who spoke significantly to the heads of his listening audience. In his parting message to the Ephesian elders he reminded them of how for three years he had taught them daily in the lecture hall of Tyrannus (Acts 19:9), and had not hesitated to "proclaim to you the whole counsel of God" (Acts 20:27).

¹⁰² NIV translation

Jesus was also an excellent communicator to the left side of the brain as he argued effectively with the teachers of the law, the Pharisees and Sadducees (Mk. 12:15-27). But He was a master at addressing the right brain as well, the emotional side, as He spoke to people's hearts, particularly through the use of story, parable, and metaphor. His everyday illustrations walked truth into the heads of His listeners and right down to the feeling level where they lived daily—sower, lamp stand, mustard seed, wineskins, yeast, bread of life, the good shepherd, the vine and the branches. These were everyday common parts of life for His listening audience. He masterfully engaged His hearers by relating His teaching to the world they knew so well. In similar fashion, to engage listeners a female Bible teacher will imitate Christ as she speaks, using metaphor and story that can speak simultaneously to both mind and emotion. And she will choose present day settings of twenty-first century women as she illustrates—the playground, the jogging trail, the gym, the marketplace, the restaurant, the movie theatre, the latest best seller, the vacation spot, the carpool and the carpool lane—and present day relationships—wife, mother, daughter-in-law, friend, son, father, co-worker, team-member, grandmother—to name a few.

The receptor-oriented communicator will also commit herself to contextualization as she speaks, endeavoring to make her message relevant. It has already been made clear how Jesus made truth relevant with the use of everyday examples. But Paul also was masterful at finding ways of making the gospel relevant to pagan cultures. In Acts 17:16-34 while in Athens, Paul wisely showed respect for the religious nature of his listening audience, acknowledging their altar to the “Unknown God,” the Lord of heaven and earth, the God “in whom we live and move and have our being and whose offspring we are” (Acts 17:28), as one of their own poets had written. He thereby used their pagan idol as a jumping-off point to lead into sharing about Jesus Christ, the one whom God had appointed as judge and had raised from the dead (Acts 17:28), the God who was

“unknown” to them. And so he wrapped his gospel message around relevant images and the words of one of their very own respected poets.

The Bible is full of relevant imagery—for instance in the Psalms. Psalm one speaks of where one walks, sits, and stands, reminding the reader that the one who delights in God’s law is like a tree planted by streams of water which yields fruit in its season (Ps. 1:3). The twenty-third Psalm creates a longing for an individual to be led beside streams of water to restore the soul (Ps. 23:2). Psalm 119:105 helps one to visualize God’s word as a lamp for one’s feet and light for one’s path. If a communicator is going to teach with relevance, she will need to model her teaching after the Bible’s abundant examples of illustrations that were relevant to the biblical world. Many of its images will be relevant to today’s world. But one does not need to be limited by its first century and earlier illustrations. Today’s relevant communicator will wrap the gospel in today’s imagery, perhaps speaking of the speed of God’s hearing one’s prayers as being as far faster than the fastest internet dial-up, traveling to His ears even more instantaneously than high speed internet access.

The receptor-oriented communicator will also commit to being trained in order to learn how to engage her listener—growing in her knowledge of the Word, in her sensitivity to ministry to others, in her capacity to draw on the Spirit’s power and not her own. Some of the disciples were identified as unschooled, uneducated men (Acts 4:13), and yet they spent three years being trained by Jesus before they launched their ministry. Paul spent perhaps as much as three years not consulting with any man (Gal. 1:16), to get the training he needed directly from Christ before he launched into his ministry. Discipleship takes time. The fast-moving book of Acts records thirty years in the life of the early church, when ministry teams were sent out to plant churches and raise up leadership. The whole process of training leadership did not happen overnight. Paul warned Timothy in choosing who might be ready for ordination to teaching and

shepherding ministry, “Do not be hasty in the laying on of hands” (1 Tim. 5:22). Training is absolutely essential—training from the Holy Spirit, from a walk with Christ and from those in God’s family that can draw out and train up the gifts they see in a potential lecturer before a woman is ready to be on her feet to speak into the lives of her listeners.

Word-Centered Communication

Perhaps it goes without saying that the communicator should commit herself to Word-centered teaching. The Bible carries its own authority. As a result of its divine inspiration, Scripture, as the expression of God’s revelation and will to humankind, has the authority and possesses the supreme right to command what people are to believe and how they are to live (Matt. 5:17-18, Jn. 14:26). The Bible is the final authority for faith and practice (Matt. 15:3).

The Bible should be taught according to its intended meaning as the Word-centered communicator endeavors to handle *correctly* the Word of truth (2 Tim. 3:15). The clarity of Scripture is grasped through a dependence on the Holy Spirit (Jn. 14:29), calls for responsive obedience to what is understood (Jas. 1:22-26) and is always affirmed in the context of a believing community that assumes the assistance of others in attaining a more precise understanding of God’s Word (Eph. 4:11-13, Rom. 10:6-10) within its original historical and grammatical context.

The Word-centered communicator will also teach the Word for its intended purposes: as an expression of the Spirit’s spiritual truths (1 Cor. 2:13), as truths that are to be obeyed (Jas. 1:22-26), as a means of equipping the woman of God for every good work (2 Tim. 3:16), and as a means of judging the thoughts and attitudes of the heart (Heb. 2:12-13).

The Word-centered communicator will therefore teach the Word respecting its authority, its intended meaning, and its intended purposes, acknowledging that the Word of God will not return to God empty or void but will accomplish the purpose for which He

sent it (Is. 55:11). She will handle the teaching of God's Word with great respect, not using the opportunity to tickle ears (2 Tim. 4:3) or take the teaching of God's Word lightly. She will keep the Word central to her teaching at all times, resisting the temptation to get side-tracked by any modern-day philosophy that could keep the Word from being her utmost calling as she endeavors to be used by God to bring women to maturity in Christ.

Spirit-Empowered Communication

A Spirit-empowered communicator, as she uses the Holy Spirit's gifts, will acknowledge God's placement of her gifts in a local church body just as He determines (1 Cor. 12:18). She is in this local church fellowship by God's design to use her gifts as He chooses. God's intent for the gifts is for the common good of the body (1 Cor. 12:7), not her own selfish end. She is to use her gifts as an expression of love as she serves others, faithfully administering God's grace. As she speaks, she should do it as "one speaking the very words of God" (1 Pet. 4:8-11). She is to develop her gift with serious intent, stirring up the gift or fanning the flame of the gift within her (2 Tim. 1:6).

She is to recognize that her teaching gift is only one gift in her gift mix. For instance, Priscilla's teaching gift was accompanied by a gift of hospitality and encouragement (Acts 18:24-25, 1 Cor. 16:19) and would function in combination with her gift mix in very different fashion from Silas' teaching gift clustered with gifts of leadership, prophecy, and apostle (Acts 15:22, 30-32; 1 Thess. 1:1, 2:6). She should allow her understanding of her own gift mix or gift cluster to empower her to invest her gift of teaching uniquely and individually when teaching alongside others with gift mixes different from her own. If she functions as part of a lecturing team, understanding her own gift mix should empower her to encourage the uniqueness of those on that team with varied gift mixes to be truly themselves, just as she too will need their encouragement to use all her gifts uniquely to be who God has created her to be.

In addition to her gift mix uniquely identifying her as a teacher, so will her personality set her apart as different from her fellow lecturers, for “teaching/preaching is truth through personality,” as Philips Brookes made clear. Peter’s forthright impulsive personality made his teaching very different from Paul’s logical, courtroom style presentations. Yet Paul warned the Corinthians not to allow divisions in the body because of preferences in teaching styles—“I follow Paul, I follow Apollos,” etc. (1 Cor. 1:12), but that all were to “follow Christ.”

As she becomes familiar with her gifts, she should rely fully and completely on the Spirit’s empowerment to use them (Gal. 5:16, 1 Thess. 1:4), and not fall back on past experience or her own human insight (Jas. 3:15-16, Gal. 5:16-18). As she is led by the Spirit, she should endeavor to demonstrate the fruit of the Spirit both on stage and off (Gal. 5:22), in private and public settings.

Life-Transforming Communication

A communicator’s ultimate goal is to teach to bring about life transformation in her listeners, so they might be transformed from one degree of glory to another (2 Cor. 3:18). A teacher should prayerfully ask, “Are my listeners growing in Christ-likeness, in developing the fruit of the Spirit (Gal. 5:22), in loving God with all their heart, soul, mind, and strength (Mk. 12:30), in abiding in the vine and in being open to pruning from the gardener (Jn. 15:1-3)? Am I challenging them to look intently into the mirror of God’s Word to do what it says (Jas. 1:23), or am I merely “tickling ears” (2 Tim. 4:30)? And she must always remember that though she teaches to “persuade men [and women]” (2 Cor. 5:11), she should never usurp the role of the Holy Spirit to bring about life change. It must be His work and not her own.

She should focus on her primary goal of life transformation while avoiding less worthy goals of entertainment, crowd pleasing, or even just being liked by her teaching audience (1 Thess. 2:4). Though she aims at life transformation, the teacher must

understand her own limitations. Christ warned through the parable of the seed and the sower that there are four types of soil, not just one—shallow soil, rocky soil, thorny soil, and good soil (Mk. 4:13-20)—and that only the fourth type of soil is soil that leads to the transformed life. The prophets often spoke to people with hard hearts (Jer. 1:17-19, Ezek. 33:31-33, Amos 7:12-13), the disciples went to towns where they needed to shake the dust from their feet (Mk. 6:11), and even Jesus Himself spoke to the Pharisees (Mk. 3:6) and scribes (Mk. 2:6) with no resulting life transformation. Therefore she should not consider herself a failure if her students choose to harden their hearts and resist what she has to offer. Though her primary goal should be life transformation, her *ultimate* goal must be to teach to the glory of God, whether her teaching makes lasting impact or not. To God be the glory forever and ever (1 Cor. 10:31) Amen.

Chapter Three

Literature Review

Due to the nature of the broad topic researched, the literature review encompasses several diverse yet overlapping interconnected disciplines. The disciplines researched for this review—preaching, persuasion, adult learning, women’s ministries, women’s studies, and leadership—all have added their own unique insight to this vast topic of training women’s speakers for a church-based Bible study. The result of this broad research from so many disciplines has surfaced the common themes of seven core competencies common to all fully adequate women’s Bible study speakers as introduced in chapter one—that female Bible teachers need to be (1) well trained, (2) hermeneutically accurate, (3) relevant, and (4) authentic resulting in her (5) teaching to both head and heart (6) with the goal of intentional Christ-centered life transformation while also (7) shepherding the flock.

The goal of this chapter is to expand the reader’s understanding of the most helpful resources available from each discipline while putting “in conversation” those authors who have been found most enlightening. Therefore to enhance the conversation between authors, this literature search will be organized around the seven necessary core competencies, highlighting under each competency the disciplines that lend it the most support, thus establishing the interdisciplinary nature of each competency. Some of the closely related competencies will be clustered together so that the books reviewed can address more than one issue simultaneously.

Seven Core Competencies of Female Bible Teacher

1. Hermeneutically Accurate (*Disciplines most insightful to this core competency include Preaching/Women’s Ministries*):

(Preaching) The number of books focused on the preaching task is overwhelming and wading through their pages even more daunting. However, the preaching resources found most helpful in clarifying the need and the process of developing hermeneutical accuracy¹⁰³ as central to the teaching task are Ramesh Richard's *Preparing Expository Sermons*¹⁰⁴ and Haddon Robinson's *Biblical Preaching*.¹⁰⁵ Even the titles of these books hint that hermeneutical accuracy will be the authors' starting point if not their highest priority. Richard's text was birthed out of his own *Scripture Sculpture*, a simple book written to train Indian pastors with limited reading and writing abilities in the basics of hermeneutical skills. Upon request, he translated it into English to benefit his students at Dallas Theological Seminary. Its origin makes clear why it functions as an excellent text for training the non-seminary student in hermeneutical accuracy.

To underscore the need for hermeneutical accuracy, Richard puts strong emphasis on being able to demonstrate a reliable connection between the author's and the original audience's understanding and interpretation of a given text in order to establish textual authority.¹⁰⁶ To assure this type of authority, Richard asserts that the central intention of the lecture must be drawn from the central intention of the biblical text, establishing a clear process for Bible students to accomplish this task. In similar fashion, Robinson also lays out his own clear process of how to examine the text to obtain textual authority. His three-question approach—What does it mean? Is it true? What difference does it make?—teaches the Bible student a process that requires exegesis *before* exposition. His emphasis on finding the subject of a text and its

¹⁰³ For the sake of clarification, a review of the definition of hermeneutical accuracy is appropriate to this discussion. A preacher or teacher who desires to be hermeneutically accurate is one who will exegete the text ("exegete"—to draw out the meaning of the text within its original historical, cultural, and grammatical contexts) before expositing the text ("exposit"—to expound, express, and expose the text) for present day practical application.

¹⁰⁴ Ramesh Richard, *Preparing Expository Sermons: A Seven-Step Method for Biblical Preaching*.

¹⁰⁵ Haddon Robinson, *Biblical Preaching, The Development and Delivery of Expository Messages*.

¹⁰⁶ Richard, *Preparing Expository Sermons*, 21-22.

corresponding complements teaches the exegete to discover the author's original intended meaning prior to trying to apply the text appropriately to a modern-day setting. *(Women's Ministries)* In similar fashion but with less biblical rigor and integrity, Carol Kent's comprehensive text, *Speak Up With Confidence, A Step-by-Step Guide for Speakers and Leaders*,¹⁰⁷ lays out a process for creating an outline from a biblical text that endeavors to be drawn out from the central purpose of the text. Her steps are simple and clear, but assume that a hermeneutically accurate outline can always be derived from the text in the order that the verses appear, as compared to Richard and Robinson who do not make such an assumption.

2. Well-trained (*Disciplines most insightful to this core competency include Preaching/Women's Ministries/Persuasion*)

(Preaching) Both Richard (*Preparing Expository Sermons*) and Robinson (*Biblical Preaching*) also place strong emphasis on the Bible teacher being well-trained by laying out a clear process of exegesis *and* exposition for their students. Every sermon-maker must walk through the carefully defined steps laid out by these authors before he or she can expect a well-crafted sermon to be "sculptured" out of Scripture.

(Women's Ministries) Carol Kent (*Speak Up with Confidence*) also puts great emphasis on a Bible teacher being well-trained, but her training emphasis stresses delivery, choice of topic and illustrations far more than a need for training in exegetical accuracy; only seventeen of her over two hundred pages are devoted to learning good exegetical skills. To her defense, her goal is not to train just Bible teachers, but women speakers who

¹⁰⁷ Kent, *Speak Up With Confidence, A Step-by-Step Guide for Speakers and Leaders*.

speak on many different topics and from many other sources other than just the Scriptures.¹⁰⁸

(Persuasion) Persuasion research has much to say about the need for a speaker to be well-trained. In the chapter entitled “Message Effects” from his comprehensive text *The Dynamics of Persuasion*,¹⁰⁹ Richard Perloff documents several studies that support that an audience comes to a speaking arena with a well-defined sense of the qualities needed for a “voice of competence.” Far from a speaker simply possessing the gift of gab, an audience ignores evidence if it is not delivered by a speaker who appears to be well-trained in use of language, pacing, pitch levels, and mainstream American dialect. Perloff’s excellent text will also be mentioned for other core competencies, in that his book is by far the best and most comprehensive summary cited from the field of persuasion.

3-6. Head and Heart/Relevant/ Authenticity/Life Transformation (*Disciplines most insightful to this cluster of competencies include Preaching/Women’s Studies/Leadership/Persuasion/Adult Learning*)

This collection of core competencies moves the Bible student from exegesis into exposition, from accurate Bible knowledge to biblical application resulting in life change. Surprisingly, disciplines as varied as preaching, leadership, women’s studies, persuasion and adult learning all agree in their support of these inter-related competencies as necessary to the speaking task.

(Preaching) Although many authors of preaching books endeavor to challenge their readers to grapple with creating authentic, relevant sermons that speak to both head and heart with the goal of intentional life transformation, those found most helpful in these

¹⁰⁸ The researcher has adapted principles of biblical exegesis from both Robinson and Kent for the lecturing manual located in Appendix H.

¹⁰⁹ Perloff, *The Dynamics of Persuasion*, 78.

four competencies include Hans Van Der Guest's *Presence in the Pulpit*,¹¹⁰ Paul Scott Wilson's *The Practice of Preaching*, Calvin Miller's *The Sermon Maker*, Warren Wiersbe's *Preaching and Teaching with Imagination*, Gary Smalley and John Trent's *The Language of Love*, Haddon Robinson's *Making a Difference in Preaching* and Alice Mathews' *Preaching that Speaks to Women*.

VanderGuest's survey based on two hundred preached messages clearly validates that in order for a sermon to be effective it must do three things—instill trust or an experience of feeling loved by the preacher, have emotional appeal that touches the heart and be presented with provable logic. He argues convincingly from his survey results that when sermons lack even one of these three, the sermon is considered ineffective. Paul Scott Wilson's *Practice of Preaching* adds insight to this discussion making it clear that for the post-modern person, relevance rather than objectivity, interdependence and relationship rather than independence and autonomy, the meaning “in front of the text” rather than the meaning “behind the text” are what will speak to the post-modern listener and bring about life change.¹¹¹ *Logos* or logical appeal (speaking to the head), *ethos* or ethical appeal (authenticity), and *pathos* or emotional appeal (speaking to the heart) must all be present for a sermon to make maximum impact, according to Wilson. He not only lays out these principles but also helps the reader learn how to put them to work in creating a well-balanced sermon text.

Calvin Miller's *The Sermon Maker*¹¹² is an entertaining yet heart penetrating little book written about Sermoniel, the Angel of Homiletics who goes around helping powerless preachers get power back into their preaching. Sermoniel helps preacher Sam get in touch with how he lost his authenticity when he began to perform for his audience, his relevance when he stopped spending time with his people, and his ability

¹¹⁰ Van Der Guest, *Presence in the Pulpit: The Impact of Personality in Preaching*.

¹¹¹ Wilson, *Practice of Preaching*, 13.

¹¹² Miller, *The Sermon Maker, Tales of a Transformed Preacher*.

to speak to both head and heart when he started focusing on the biblical text without allowing himself to be deeply impacted by it. *The Sermon Maker* has a powerful way of taking these core competencies and imparting them to the heart of the teacher, arousing a deep desire to be personally transformed, rather than just a desire to create sermons or lectures only for the sake of one's hearers. Its style is both persuasive and logical, with the storyline recorded on the right side of the page while the logical truths taught by Sermoniel reviewed and evaluated on the left. Its rational, amusing, and convicting style makes it a "must read" to ensure that the content of this topic be personally experienced by the researcher, not just understood intellectually.

Wiersbe's *Preaching and Teaching with Imagination*,¹¹³ and Smalley and Trent's *The Language of Love*¹¹⁴ are both highly motivational and practically oriented texts that help the Bible student learn the power of imagination, specifically the word picture, for effective head and heart communication. Smalley and Trent give helpful categories for word pictures and clear reasons for creating them, everything from helping the reader understand how word pictures grab and direct attention to how they lock thoughts into one's memory to how they provide a gateway to intimacy.¹¹⁵ Wiersbe does a similarly convincing job of helping Bible teachers understand that imagination through word pictures can give "eyes" to their Bible students so that not only the head and heart are captured for obedience to biblical truth, but so is the will. Wiersbe argues that "cerebral preaching"¹¹⁶ will never make the kind of connection with the audience that will bring about life change.

¹¹³ Wiersbe, *Preaching & Teaching with Imagination: The Quest for Biblical Ministry*.

¹¹⁴ The researcher uses Trent and Smalley's *The Language of Love* in the lecturing manual located in the Appendix H to train lecturers to speak to both head and heart.

¹¹⁵ Smalley and Trent, *The Language of Love*, 21-28.

¹¹⁶ Wiersbe, *Preaching and Teaching with Imagination*, 312.

Though Robinson's *Biblical Preaching* fosters emotional appeal to a degree, his published articles issued under the book title *Making a Difference in Preaching*,¹¹⁷ move beyond the principles stated in his original text to urge Bible teachers to convey the mood of a passage by recreating the atmosphere of the text. Though this process requires thought and skill, Robinson encourages Bible teachers to be as true to the mood of a passage as he/she is to its message. This more recent publication of Robinson gives clear evidence that head/heart communication can be obtained through the art of bringing a text alive, carving out a unique niche in the head/heart discussion not adequately addressed by other authors.

Alice Mathews' *Preaching that Speaks to Women* addresses all four of these core competencies with convincing proofs of their validity if one hopes to preach with excellence to females in the pew. Her book-outline itself reinforces all four of these competencies—that the goal of preaching is to help one's female audience to love God with all one's heart, soul, mind, and strength.¹¹⁸ By devoting chapters to teaching preachers how to address each of these four goals with women to whom they speak, she clearly aims at life transformation as her bottom-line objective, stopping short of nothing less than a changed life that grows out of moral decision making. Her review of political scientist and historian Samuel Huntington's description of four ways people respond when a gap exists between their ideal and lived reality highlights the need for eliminating that gap so that life transformation that fully engages both head and heart can be obtained.¹¹⁹ By reminding the preacher/teacher of the diversity of women who actually occupy the pew (single women, infertile women, divorced women, and five

¹¹⁷ Haddon Robinson, *Making a Difference in Preaching* (Grand Rapids: Baker Publishing Group, 1999).

¹¹⁸ Mathews, *Preaching that Speaks to Women*, 31.

¹¹⁹ The only other alternatives are cynicism (tolerating the gap), hypocrisy (denying the gap), or complacency (ignoring the gap), all of which stand in stark contrast to the moral passion that a preacher should long for from his/her listening audience. Cited in *Ibid.*, 74.

different types of knowers according to Belenky and her colleagues, to name a few), she challenges the preacher/teacher to speak with relevant yet realistic illustration to women from all walks of life.

(Women's Studies, Leadership) In addition to her own insights, Mathews does the most extensive job of all the authors mentioned of networking her reading audience to the fields of women's studies and leadership—such as how women know what they know (Belenky and her colleagues),¹²⁰ their relational preferences for learning (Gilligan and Baker Miller),¹²¹ and their preferred leadership styles (Rosenthal).¹²² By challenging preachers/teachers to be in touch with women's pain, she unmask the "pie in the sky" preacher who lacks authentic love and understanding of the real women he/she addresses. In conclusion, she does the best job, by far, of the authors highlighted in helping preachers/teachers see how to address the *unique* needs of women *with* sensitive *relevance* leading to life change.

(Preaching/Adult Learning/Persuasion) Two Doctor of Ministries theses are also extremely helpful in researching these four core competencies, particularly because each investigates not only insights gleaned from the field of preaching but also extensive research in the fields of adult learning and persuasion, leading the researcher to many social science primary sources.

(Preaching/Adult Learning) The first, *Preaching that Teaches*¹²³ by Michael Boys, clarifies how adult-learning principles can be applied to the preaching process, reinforcing how preaching that genuinely teaches will lead to life change. Boys summarizes the principles of life change from some of the best theoreticians of adult learning—Stephen

¹²⁰ Ibid., 86-89.

¹²¹ Ibid, 33-38.

¹²² Ibid, 129-130.

¹²³ Michael Boys, *Preaching that Teaches* (Charlotte: Gordon Conwell Theological Seminary, 2000).

D. Brookfield¹²⁴, Malcolm Knowles¹²⁵¹²⁶, David Kolb,¹²⁷ to name a few. He also cites Benjamin Bloom's taxonomy of educational objectives that moves the student from knowledge to comprehension to application to analysis to synthesis and finally to evaluation. However, his taxonomy makes quite clear that evaluation cannot assume life change because it operates only in the cognitive domain, reminding the researcher that addressing only the cognitive falls short of the transformed life.¹²⁸

(Preaching/Persuasion) The second thesis, *Emotional Appeal for Persuasion in Preaching*¹²⁹ by David K. Welles, adds unique but necessary insights to the issue of life transformation with equal emphasis on both head and heart. Welles carefully argues that persuasion *is biblical* and *is a valid* goal in preaching/teaching the Word, as long as it falls short of manipulation that removes the listener's power to choose, does not undercut respect for the will of the listener (the difference between persuasion and coercion) and does not interrupt the power of the Holy Spirit to bring about the only kind of life change that is truly transforming. He quotes often from persuasion experts, Richard Perloff (*The Dynamics of Persuasion*) and Richard E. Petty and John T. Cacioppo (*Attitudes and Persuasion: Classic and Contemporary Approaches*), highlighting that change in behavior cannot result without change in attitudes. He also addresses the need for authenticity in a persuasive speaker, putting emphasis on the

¹²⁴ "Teaching (what the teacher does) is causing people to learn (what the student does)." Cited in Brookfield, *Understanding and Facilitating Adult Learning*, 17.

¹²⁵ "Learning involves some sort of change in the individual." Cited in Malcolm Knowles, *The Adult Learner*: (U.S.A.: Butterworth-Heinemann, 1998), 12.

¹²⁶ "The primary goal of education is maturity," with fifteen dimensions of maturity ranging from, for example, "dependency to autonomy, passivity to activity, ignorance to enlightenment." Cited in Malcolm Knowles, *The Modern Practice of Adult Education* (Chicago: Association Press/Follett Publishing, 1980), 29-33.

¹²⁷ "Four learning abilities make up the learning cycle describing four different learning styles: *concrete experience* abilities (CE), *reflective observation* abilities (RO), *abstract conceptualization* abilities (AC) and *active experimentation* abilities (AE)." Cited in David Kolb, *Organizational Psychology; A Book of Readings* (Englewood Cliffs, NJ: Prentice-Hall, 1971), 27-28.

¹²⁸ Boys, *Preaching that Teaches*, 92-93.

¹²⁹ Welles, *Emotional Appeal for Persuasion in Preaching*.

checking of character and motives in a similar fashion as Sermoniel emphasizes to Sam in *The Sermon Maker*.

(Adult Learning, Persuasion) These two dissertations direct the reader to the best primary sources in the fields of adult learning (Sharan R. Merriam and Rosemary S. Caffarella's *Learning in Adulthood, A Comprehensive Guide*)¹³⁰ and persuasion (Perloff's *The Dynamics of Persuasion*) related to this same cluster of four core competencies.

Merriam and Caffarella do exactly what their title implies—take a comprehensive look at their field. They place strong emphasis on the learning process as an aid to helping an adult mature through the seasons of life, addressing in particular how life transitions create teachable moments when adults are more open to learning that results in genuine life transformation. Though there are many other adult learning resources on the market, this one does seem to do the best job in giving a comprehensive overview of the studies completed prior to its 1999 publication date.

Perloff's *The Dynamics of Persuasion* (previously addressed) makes quite clear that transforming messages must not stay at the head level but must contain ample persuasive content to move the emotions of its listeners. In this post-modern age, Perloff's review of persuasion studies confirm that if a message is not relevant to the daily lives of its listeners, it will fall on deaf ears. Other studies cited by Perloff substantiate that if a message is delivered by an individual whose life contradicts its message, it will immediately be rejected.

Five consistent voices—preaching, women's studies, leadership, adult learning and persuasion—all echo the same interdisciplinary conclusion: that to bring about change in the life of its listeners a message must be relevant, speak to head and heart, and be delivered by an authentic speaker.

¹³⁰ Sharan B. Merriam and Rosemary S. Caffarella, *Learning in Adulthood, A Comprehensive Guide*, 2nd ed.

7. Shepherding the Flock (*Disciplines most insightful include Women's Ministries/Women's Studies/Leadership*)

(Women's Ministries) The co-authors that most directly address the issue of Bible teachers also needing to be available to shepherd the flock from the field of women's ministries are Sue Edwards and Kelley Mathews in their recent book *New Doors in Ministry to Women*.¹³¹ Their emphasis on knowing well the post-modern woman and her need for "hands-on-truth"—truth a Bible teacher lives out before the flock prior to its delivery—and her need to be "high-on-touch"—touch fostered through experiences, relationships, and community¹³²—makes it quite clear why a Bible teacher needs to be directly available onsite to the flock. Their challenge to church women's ministries leadership to write their own curriculum and raise up their own lecturers because the post-modern woman yearns to know her leaders personally,¹³³ reinforces the premise that the shepherd needs to be close to her flock to be most effective. Their book is highly motivational, casting vision for the creation and development of a large multi-small group church-based women's Bible study. It is a "must-read" to put one in touch with what is presently on the market to challenge female Bible teachers not only to teach *but also* to shepherd the flock for maximum post-modern impact.

Bev Hislop in her book *Shepherding a Woman's Heart*¹³⁴ reinforces that *women* need to shepherd women because of the sensitivity that women bring to other women as compared to when men try to shepherd the female gender. Although the primary premise of her book is not to raise up female Bible teachers who also have a heart for shepherding, many of the principles of shepherding she so wisely lays out can be readily applied to a Bible teacher who is also called to help shepherd those she teaches.

¹³¹ Sue Edwards and Kelley Mathews, *New Doors in Ministry to Women*.

¹³² Ibid, 34-36.

¹³³ Ibid.

¹³⁴ Beverly White Hislop, *Shepherding a Woman's Heart* (Chicago: Moody Publishers, 2003).

(Women's Studies) The field of women's studies also addresses this concept of the need for women to nurture other women. The following three books are the most helpful, but for three very different reasons related to the shepherding process.

In Carol Gilligan's *In a Different Voice*,¹³⁵ Gilligan makes clear that women not only define themselves in the context of human relationships but also judge themselves according to their ability to care. Gilligan concluded through her studies that women tend to work out their moral dilemmas with relational solutions rather than abstract principles utilized more by men. Because her studies shook the social science community, raising questions with Kohlberg's devised system of male-oriented stages of moral development assumed at first to be universal to all humans,¹³⁶ her work is a benchmark for understanding the uniqueness of the relational style and development of women. A woman's ability to nurture and her desire to learn in relationship underscores that a woman may even learn more effectively if she is learning from a woman that she knows, one who can care for her as well as teach her.

Mary Belenky, Blythe McVicker Clinchy, Nancy Rule Goldberger, and Jill Mattuck Tarule's *Women's Ways of Knowing, The Development of Self, Voice, and Mind*¹³⁷ is a benchmark text of psychological reflections on women's cognitive development.¹³⁸ Their reflections on the cognitive development of women's "ways of knowing" can challenge women's ministries leadership to act as a catalyst in nurturing its women's leadership to grow in all five ways of knowing. Belenky and her colleagues would reinforce Edwards and Mathews' challenge (*New Doors in Ministry to Women*) for women's Bible study leadership not only to create its own curriculum but also to train its own lecturers,

¹³⁵ Carol Gilligan, *In A Different Voice*.

¹³⁶ Ibid., 5-23.

¹³⁷ Belenky, McVicker Clinchy, Rule Goldberger, and Mattuck Tarule, *Women's Ways of Knowing: The Development of Self, Voice and Mind*.

¹³⁸ While Gilligan focuses on moral development, Belenky and her colleagues focus more on cognitive development.

thereby nurturing constructed knowers as its leadership core, moving its leadership beyond being just received knowers who never create new content. A large part of the shepherding process is helping women to grow beyond their present status to become something they never thought they could become. The work of Belenky and her colleagues, in conjunction with Edwards/Mathews' lends insight into why a constructed knower who lectures will tend to shepherd the flock with a desire to reproduce other constructed knowers. Belenky's work also can enable one to conclude that video lecturers may even stunt the growth of Bible study leadership, keeping them, at worst, as received knowers with the all-knowing teacher instructing the learners, or at best procedural knowers, following the procedures of packaged teaching and leadership training that always accompany any video series. Their work can also challenge the on-site lecturer/teacher not to fall into similar traps of stunting the growth of Bible study leadership and participants.

(Women's Studies/Leadership) The third text recommended from the field of women's studies also overlaps the field of leadership. Cindy Rosenthal's *When Women Lead*¹³⁹ is also a benchmark sociological work that highlights women's preferred leadership styles. Through carefully documented studies of women in the 1990s serving in state legislatures, Rosenthal unmask the differences in leadership styles of men and women. Because women are now shown to be integrative, collaborative leaders, Rosenthal's research leads one to understand why on-site lecturers will tend to network women and empower them for leadership as they shepherd the flock. Her studies are intriguing, but perhaps her most useful contribution comes in chapter two, where she summarizes theories of leadership and leadership styles.¹⁴⁰ She has created a clear and easy-to-read synopsis and definition of the basics of leadership with principles that can be applied in

¹³⁹ Rosenthal, *When Women Lead: Integrative Leadership in State Legislatures*.

¹⁴⁰ Ibid., 18-31.

any leadership setting. Her work, along with John Maxwell's *Discovering the Leader Within You*¹⁴¹ gives sufficient yet ample information in the field of leadership to help the researcher gain a handle on the basic principles of leadership development.

(Preaching/Women's Studies/Leadership) Mathews' *Preaching That Speaks to Women* is once again the recommended summary text for understanding the importance of this seventh core competency of a lecturer also functioning as the shepherd of the flock. Mathews writes with a shepherd's heart for women. As a careful sociologist who gives a comprehensive view of insights related to shepherding, she documents Gilligan, Belenky and her colleagues, Rosenthal and others who have researched how women learn, develop, and mature. Her book is a gold mine for gaining insight into all seven core-competencies, but particularly this last one. One of her main goals in writing her book is to sensitize insensitive pastors to learn to preach to women in a way women can receive their messages—to help them develop a shepherd's heart for the female sheep. She has accomplished this goal well. Her book is a "must-read" for anyone researching how and why to train female Bible teachers.

Conclusion

Through an inductive approach of reviewing literature in disciplines that could surface insights about female Bible teachers, one key conclusion can be reached. There is surprising agreement across these six disciplines—preaching, persuasion, adult learning, women's ministries, women's studies, and leadership—as to the essential competencies central to creating a fully adequate female Bible teacher. From leadership studies to preaching and adult learning texts to studies in persuasion, women's studies and women's ministries, the themes of these seven core competencies inductively echo throughout all six disciplines: female Bible teachers need to be well-trained, authentic,

¹⁴¹ John Maxwell, *Developing the Leader Within You*.

and relevant, speaking to both head and heart while shepherding the flock to bring about life transformation.¹⁴² With such conclusive **inductive** cross-disciplinary agreement surfaced from this literature review and its accompanying extensive bibliography that surfaced similar themes, the importance of the second portion of the problem statement of this thesis and its need for a solution is strongly reinforced: “Gifted American Christian women lack 1) easily accessible and 2) fully adequate training that could equip them to teach the Scriptures effectively as a large-group lecturer to a church-based multi-small group women’s Bible study.” Therefore this literature review makes clear: that in order for training for female Bible teachers to be considered fully adequate it must sufficiently address all seven of these critical core competencies.

¹⁴² Only one of these seven competencies—hermeneutical accuracy—by its very nature is owned by only two disciplines—preaching and women’s ministries. The other six are each owned by **at least** three to four of these fields of research, several of them by all six.

Chapter Four

Project Design/Methodology

The main research questions addressed by this project were: 1) How does one define “fully adequate” training for female Bible teachers? 2) Is such fully adequate training “easily accessible” to local churches desiring to start, expand or improve a women’s Bible study program? Upon discovering a “no” answer to question two, a lecturing manual¹⁴³ and accompanying trainer’s manual¹⁴⁴ were designed, written and test run to be made easily accessible to women’s ministries of local churches facing issues stated in question two. The lecturing manual was designed to incorporate the definition of “fully adequate” training revealed through several vehicles of research.

The steps used to secure adequate answers to these two questions included 1) accomplish multi-faceted research, 2) design and write lecturing manual and accompanying trainer’s manual, 3) test run lecturing manual and trainer’s manual with three diverse churches and 4) collate and evaluate results.

Research

Literature Review—In order to address the definition of fully adequate female Bible teachers, an interdisciplinary literature review was completed stretching across six fields of study—preaching, persuasion, adult learning, women’s studies, women’s ministries, and leadership. This interdisciplinary search inductively surfaced seven core competencies¹⁴⁵ agreed upon by experts in these fields as necessary competencies

¹⁴³ For the purpose of this thesis, lecturing manual/Lecturing Manual will refer to the manual in appendix H created to train and equip a select group of potential lecturers to become a lecturing team to teach the Bible to a multi-small group women’s Bible study in a church setting.

¹⁴⁴ For the purpose of this thesis, trainer’s manual/Trainer’s Manual will refer to the manual in Appendix I created to equip the trainer of the lecturing team to facilitate the training of the lecturers.

¹⁴⁵ As detailed in chapter one, these seven core competencies include: 1) well-trained, 2) hermeneutically accurate, 3) relevant, 4) authentic, 5) speaking to head and heart while 6) with the intentional goal of life-transformation 7) while also shepherding the flock.

evident in the lives of effective communicators. In order for a lecture-training program for female Bible teachers to be considered fully adequate, it can be assumed that its trainees must master these same seven core competencies. Therefore these seven competencies became benchmarks in the design and creation of the lecturing manual. The research regarding these competencies both reinforced **and** expanded the author's own intuitive sense of what a "fully adequate" lecturer might look like.

Surveys¹⁴⁶—To discover whether these seven core competencies were perceived or not perceived to be central to training a "fully adequate" female Bible teacher, three surveys were created, administered and evaluated. Key insights gleaned from collating these surveys have been recorded in chapter five (outcomes). These three surveys were completed by 1) laywomen 2) directors of women's ministries and/or women operating in comparable roles within local churches and 3) women's denominational heads.

The laywomen's survey was administered to a sampling of eighty-four women attending fourteen conservative New England churches. The setting for survey participation was near the end of a women's retreat attended by the survey participants. The director of women's ministries survey was administered to seventeen directors from a sampling of U.S. churches varying in size from five thousand to less than one hundred, stretching from coast to coast and north to south. This survey was filled out via email. ¹⁴⁷

¹⁴⁶ Copies of surveys in Appendix E

¹⁴⁷ Directors of Women's Ministries participating were from the following churches:

1. Salem Evangelical Church in Salem, Oregon
2. First Presbyterian Church in Klamath Falls
3. Hinson Memorial Baptist Church in Portland, Oregon
4. Barrington Baptist Church in Barrington, Rhode Island
5. Spring Mountain Bible Church in Clackamas, Oregon
6. Living Hope Church in Vancouver, Washington
7. Countryside Baptist Church in Hutchinson, Kansas
8. Cottonwood Creek Baptist in Allen, Texas
9. Memorial Bible Church in Yakima, Washington
10. New Song in Portland, Oregon
11. First Baptist Church in Portland, Oregon
12. Northwest Bible Church in Dallas, Texas

Only two women's denominational heads of the thirteen well-known evangelical denominations asked to participate via email were willing to take part in the denominational survey.¹⁴⁸ Though extensive attempts were made to communicate through email and phone, it was very difficult to find helpful information from individual denominations for the following reasons: 1) few have a designated paid staff person overseeing women's ministries for their denomination 2) few denominations have statistical insight or analysis of what is happening in women's Bible studies within their churches 3) few felt it a high enough priority to participate in the survey 4) one denomination strategically is directing women to be in coed groups rather than women's groups.

The surveys also were designed to discover what these three groups of women perceived to be "easily accessible" lecture-training options for American church women today and the relative perceived benefits of each. Once alternative training options were identified from these surveys, each option was briefly investigated for its potential to meet the requirements of these seven core competencies (Is the training fully adequate?) and for its capacity to be easily accessible to local American churches. Training-options that most frequently emerged from these surveys as at least somewhat "adequate" and somewhat "accessible" included 1) seminary training 2) Community Bible Study training 3) Bible Study Fellowship training 4) Precepts training and 5) traveling workshops by Carol Kent and Florence Littauer.

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- 13. Stonebriar Community Church in Friso, Texas
 - 14. Fellowship Church in Dallas, Texas 5 locations
 - 15. Good Shepherd in Boring, Oregon
 - 16. Grace Chapel in Lexington, MA
 - 17. Grace Baptist Church in Hudson, MA

¹⁴⁸ Thirteen denominations listed in footnote on page 73-74.

Telephone Interviews and Website Investigation—Once these five most frequently mentioned training options were identified via survey, further insight about the first three was gleaned through telephone interviews and website investigation. In that the researcher has had extensive personal experience with training options offered by the last two categories of training 1) Precepts—seven years of attending Precepts classes and interacting with Precepts leadership, personal participation in all three levels of Precepts training 2) Traveling workshops—personal attendance at Florence Littauer’s C.L.A.S. S.¹⁴⁹ beginning and advanced, personal participation in Carol Kent’s *Speak Up with Confidence* beginning and advanced seminars), insights recorded regarding the last two categories were based on personal participation as a trainee. The author evaluated her personal experience of being trained in these settings as to their adequacy (seven core competencies) and accessibility to American churches (through website investigation of cities selected for workshops in 2006). Insights regarding each training option’s adequacy and accessibility were then summarized in chapter one.¹⁵⁰

Design Lecturing Manual and Accompanying Trainer’s Manual

The next logical step should have been to design and write the lecturing manual. However, due to the author’s extensive experience in working with and training lecturers informally for the past thirty years, the skeleton of the lecturing manual was written first to secure independent creative thought prior to research. Upon completion of the literature search, the manual was expanded to include all seven core-competencies. However, the manual was organized under headings that would allow trainees to grow in these competencies in a logical progression more congruent with the steps necessary for the creation of a completed lecture. Quotes were added to each chapter from the literature search to enrich the learning experience and to give broader and deeper

¹⁴⁹ Christian Leaders And Speakers Seminar

¹⁵⁰ Summary located on pages 23-27.

confidence that trainees are learning from “the experts” from each of the six disciplines researched. Reading assignments from a few strategic texts were interwoven into the lecturing manual to encourage trainees to expand their knowledge of developing lecturing skills by learning directly from some of the key experts.

Upon completion of the lecturing manual, an accompanying eleven-week trainer’s manual was designed. This trainer’s manual was written to be used by a trainer/facilitator in each local church desiring to train lecturers. Each trainer would be expected to select a small group of women to train who may, upon completion of the class, be ready to function as a lecturing team for a small-group lecture-format women’s Bible study in their church. Each of the eleven-week sessions was designed to last three hours with about three hours of weekly homework.

Test Run Lecturing Manual and Accompanying Trainer’s Manual¹⁵¹

Upon completion of the lecturing and trainer’s manuals, three churches were sought and found to test-run both manuals. Pretests and posttests were designed to help each individual taking the eleven-week class to evaluate her own progress as a result of class participation. The categories of self-assessment required the participant to evaluate her personal growth in confidence level, in competency of acquired skills and in opportunity to practice the skills. The lecturing skills to be reflected upon included: a) understanding “who I am in Christ” as a lecturer b) understanding one’s audience and their needs c) unpacking the biblical text d) creating life-changing biblical and topical outlines e) creating appropriate and well-placed illustrations f) editing a lecture g) recovering from the lecturing experience.

¹⁵¹ Copies of pretests and posttests located in Appendix F. Copies of Lecturing Manual and accompanying Trainer’s Manual are located in Appendix H and I.

The three churches that participated in the test of the pair of manuals were of varied sizes with varied Bible study participation and experience of lecturing leadership and/or leadership lecturing potential.¹⁵²

Collate and Evaluate Results

Upon completion of the eleven-week class by each church, pretests and posttests were collated and insights recorded. Key insights gleaned from collating pretests and posttests have been recorded in chapter five (outcomes) along with insights gleaned through survey research.

¹⁵² Participating Churches for Test Run of Lecturing Manual with accompanying Trainer's Manual

1. Hinson Memorial Baptist Church in Portland, Oregon
2. Salem Evangelical Church in Salem, Oregon
3. Good Shepherd in Boring, Oregon

Chapter Five

Outcomes

“I feel I more than achieved my goal. The class presented so much new information I felt like a sponge trying to soak it all in.” Lecture Class Participant
“I hope you feel affirmed in the effectiveness of your curriculum. It was a great help to all of us who were able to complete the class. And I got a very clear idea of the women who will be gifted and able to serve on our lecturing team this next year.”

*Director of Women’s Ministries
Salem Evangelical Church, Salem, Oregon*

They gathered in three locations learning from three different trainers, and yet the effect on their lives and ministries was surprisingly similar. Twenty women gave glowing testimony to the usefulness of the lecturing manual to equip them better to minister as a Bible teacher or even a more effective small group leader in a Bible study church setting. The results of this research are recorded in this chapter to give hope to future trainers of female Bible teachers and future Bible teachers themselves that the lecturing manual created for this thesis-project can be used to equip women to lecture in a variety of women’s Bible study programs in a church setting. But before looking more closely and analytically at the transforming contribution of the lecturing manual in preparing class participants for more effective service, it is important to examine the outcome of surveys that surfaced the need for such a ministry tool in the American church today.

The Need Revealed:

In order to determine if such a valid need existed, three surveys were designed and administered (or attempted to be administered) to the following three groups of women: American laywomen in fourteen New England churches, directors of women’s ministries in seventeen churches across America, and directors of women’s ministries of

significant American denominations.¹⁵³ The first two were successfully administered, the third without success. The outcomes¹⁵⁴ revealed the following summarized insights, affirming the need for each chapter of the lecturing manual.

Laywomen's Survey—The survey administered to eighty-four laywomen from fourteen New England churches revealed that:

1. Seventy-nine percent agreed that it is important to absolutely essential that the women who teach them the Word of God be well-trained speakers.
2. Ninety-three percent agreed that it is important to absolutely essential that the women who teach them the Word of God also be available to shepherd the women in their Bible study (as compared to a video lecturer).
3. Ninety-three percent agreed that it is important to absolutely essential that the women who teach them the Word of God also be available to answer their biblical questions (as compared to a video lecturer).
4. Ninety-four percent agreed that it is important to absolutely essential that the women who teach then the Word of God also be available when they are in emotional pain or are in need of counsel.
5. One hundred percent agreed that it is important to absolutely essential that the women who teach them the Word of God be well skilled and sensitive in speaking to both head and heart.
6. One hundred percent agreed that it is important to absolutely essential that the women who teach them the Word of God be knowledgeable of the Scriptures and can teach them accurately.
7. One hundred percent agreed that it is important to absolutely essential that the women who teach them the Word of God teach with relevant illustrations to their life and the lives of other women attending their Bible study.
8. One hundred percent agreed that it is important to absolutely essential that the women who teach them the Word of God be able to challenge them toward Christ-centered life transformation.
9. Seventy-four percent said they were certain to very certain (with another eleven percent somewhat certain) that the women with the right spiritual gifts were present within their own church who could be trained to teach/lecture for thirty minutes on a particular Scriptural passage to their women's Bible study as part of their Bible study format.
10. Ninety-six percent agreed that if the women with the right spiritual gifts from their own church could be trained, that these women could be used of God to improve to greatly improve their Bible study program.

Director of Women's Ministries Survey—The survey administered to seventeen directors of women's ministries¹⁵⁵ revealed similar needs:

¹⁵³ All three surveys located in Appendix E.

¹⁵⁴ The outcomes of the first two surveys are located in Appendix G.

¹⁵⁵ Directors of Women's Ministries participating in the survey were from the following churches:
1. Salem Evangelical Church in Salem, Oregon

1. One hundred percent agreed with the following statement about the state of women's ministries in American churches today:
Many women's ministries in local American churches lack well-trained, hermeneutically accurate, authentic and relevant female Bible teachers who can impact both head and heart as they shepherd the flock to bring about Christ-centered life-transformation.
2. Fifty-three percent agreed that this statement also described their own church while forty-seven percent mildly or strongly disagreed that it did.¹⁵⁶
3. In describing American churches in general, ninety-two percent agreed that the following statement was true:

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2. First Presbyterian Church in Klamath Falls, Oregon
 3. Hinson Memorial Baptist Church in Portland, Oregon
 4. Barrington Baptist Church in Barrington, Rhode Island
 5. Spring Mountain Bible Church in Clackamas, Oregon
 6. Living Hope Church in Vancouver, Washington
 7. Countryside Baptist Church in Hutchinson, Kansas
 8. Cottonwood Creek Baptist in Allen, Texas
 9. Memorial Bible Church in Yakima, Washington
 10. New Song Community Church in Portland, Oregon
 11. First Baptist Church in Portland, Oregon
 12. Northwest Bible Church in Dallas, Texas
 13. Stonebriar Community Church in Friso, Texas
 14. Fellowship Church in Dallas, Texas 5 locations
 15. Good Shepherd Community Church in Boring, Oregon
 16. Grace Chapel in Lexington, MA
 17. Grace Baptist Church in Hudson, MA

¹⁵⁶ Of the seven directors of women's who disagreed, there were three reasons for disagreement: 1) disagreement philosophically with the need for one united study requiring a live lecturer [church a (see below)] 2) disagreement due to a preference for a video lecturer (church b)

- 3) Disagreement because a church already has trained lecturers (churches c-g).
 - a. Church of 2800. However, their women's Bible study program included only the following women:
 - o Four studies with ten women each
 - o Eight studies with sixty women total that follow up the pastor's sermon
 - b. Church of 800+ with women's Bible study using video lecturer. However, only fifty women attend this study.
 - c. Church of 1800 – 200 women in Bible study with live lecturer (trained)
 - d. Church of 2800 with 350 women in Bible study with live lecturer (trained)
 - e. Church of 700 with 170 women in Bible study with live lecturers (trained) (Researcher's church where lecturers have been trained – survey filled out by training assistant overseeing small group leaders and part of the lecturing team).
 - f. Church of 3000 with 325 in Bible study with live lecturer (trained). Even though mildly disagreed, the director requested to use lecturing manual for her lecturers [church #3 for test-run of manual(s)].
 - g. Church of 4-5000 with 500 women in Bible study with live lecturer (trained) (Senior pastor-Dr. Charles R. Swindoll. When researcher asked, "How did you get to be such a large church?" the director replied, "We were a small country church until we got Chuck Swindoll as our pastor." This church was sent a survey by Sue Edwards, Professor at Dallas Seminary).

Without an adequate way to train women to teach in the way described above, churches are often unable to create a Bible study format with multiple small groups and a common lecturer.

4. Seventy-one percent also agreed that the above statement described their church, acknowledging that they lacked an adequate way to train lecturers within their own church setting.
5. One hundred percent agreed that it was at least somewhat important to absolutely essential for their women to be taught the Word of God by a well-trained speaker.
6. One hundred percent agreed that it was important to absolutely essential for their women to be taught the Word of God by women who could also help shepherd the women in their Bible study (as compared to a video lecturer).
7. One hundred percent agreed that it was important to absolutely essential for their women to be taught the Word of God by women who could also be available to answer their biblical questions (as compared to a video lecturer).
8. Ninety-two percent agreed that it was somewhat important to very important for their women to be taught the Word of God by women who could also be available to Bible study participants when they are in emotional pain or in need of counsel.
9. One hundred percent agreed that it was very important to absolutely essential for their women to be taught the Word of God by women who are biblically knowledgeable and can teach accurately the Word.
10. One hundred percent agreed that it was very important to absolutely essential for their women to be taught the Word of God by women skilled at using illustrations relevant to women.
11. One hundred percent agreed that it was very important to absolutely essential for their women to be taught the Word of God by women whose teaching challenges others toward Christ-centered life transformation.
12. Ninety-four percent said they were at least somewhat certain to very certain that the women with the right spiritual gifts were present within their own church who could be trained to teach/lecture for thirty minutes on a particular Scriptural passage to their women's Bible study as part of their Bible study format. Only one director recorded that she was convinced their church did not have the gifts present within their body. However this director is the one who also disagreed philosophically with fostering a united women's Bible study format requiring a lecturer.
13. Ninety-four percent agreed that if the women with the right spiritual gifts from their own church could be trained, that these women could be used of God to improve to greatly improve their Bible study program. Again, the one dissenting voter disagreed philosophically with fostering this type of women's Bible study.

Director of Women's Ministries of Denominations—This survey was emailed from web site email addresses to thirteen denominations requesting participation in the survey.¹⁵⁷

¹⁵⁷ Denominations contacted through email included:

1. Christian Reformed Church
2. Christian and Missionary Alliance
3. Church of the Nazarene
4. United Brethren Denomination of America
5. Baptist General Conference

Three responses but only two surveys were obtained,¹⁵⁸ although follow-up emails with request for survey participation and/or follow-up telephone survey calls were sent to all of them. With only two surveys, the results were inconclusive.¹⁵⁹

Summary of Information Gleaned from Surveys: Although the third survey gleaned inconclusive evidence, the first two surveys surfaced overwhelming confirmation that a need exists for easily accessible and fully adequate training for female Bible teachers within a local church setting. There seemed to be consistent agreement from laywomen and directors of women's ministries alike that if training were available within their church, the right spiritual gifts among women would be present and that if such training were given to these gifted women, their church's Bible study program would be greatly enhanced. There was also clear agreement in both groups as to the definition of a fully

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6. Conservative Baptist Association of America
 7. Evangelical Presbyterian Church of America
 8. Assemblies of God
 9. Evangelical Free Church of America
 10. Free Methodist
 11. Association of General Baptist
 12. Four Square
 13. International Pentecostal Church

¹⁵⁸ Response One:

Hello Phyllis,

I honestly struggled a bit answering your survey because of the current direction our women's ministry is taking. I don't think lecture based small groups is all that common in our church family. Foursquare was founded by a woman and we have always valued women in all aspects of ministry. They have had much training offered to them if they desired to engage in it. Also, we are finding various means of discipleship that are bringing about transformation that are not based solely on a single leader. I would be happy to talk with you more if you would like. Bless you in your study.

Tammy

Tammy Dunahoo

National Director of Foursquare Women

The Foursquare Church

Response two: A survey promised but never received. Response Three: Mildly disagreed with the need due to feeling that informal training had had a greater impact on her life personally than being taught by someone with "formal" training (Christian Reformed).

¹⁵⁹ Perhaps responses were not readily obtained from denominational headquarters because very few denominations had a women's ministries department cited on their website. Perhaps therefore it was difficult for the denomination to assign the survey specifically to one woman to fill out. Both surveys returned acknowledged that their denomination had no statistical analysis on present women's Bible studies within their churches. This was in such stark contrast to Precepts, Community Bible Study and Bible Study Fellowship, each of which was able to readily give statistical feedback readily.

adequate female Bible teacher: that she needs to be well-trained, hermeneutically accurate, authentic and relevant, able to impact both head and heart as she shepherds the flock to bring about Christ-centered life-transformation.

The Need Addressed: The evaluative tools used to determine whether the designed and test-run lecturing manual¹⁶⁰ could be used to effectively train female Bible teachers were a pretest and posttest.¹⁶¹ The trainers from each of the three churches administered these tests prior to and upon completion of the lecturing class. Four class participants from church #1, twelve from church #2, and four from church #3 filled out both tests. The trainers from church #1 and #2 also chose to be participants in the class and therefore filled out both tests. The first and second trainers chose to follow the eleven-week format as recommended in the trainer's manual.¹⁶² The first and second trainers worked with class participants who had limited or no lecturing experience, although both have lectured themselves (trainer #1 had lectured ten to twenty times and trainer #2 had lectured for fourteen years as a teaching leader for Bible Study Fellowship). The third trainer chose to adapt the lecturing manual to a six-week format (with encouragement from the researcher), combining several chapters, creating her own emphasis according to her Bible Study Fellowship background. Three of the four class participants from church #3 had extensive lecturing experience. The third trainer chose to test-run the manual as a refresher course for women already lecturing to a large women's Bible study (350 women). The variety of ways each trainer chose to test run the lecturing manual will be addressed after considering the outcomes of the tests.

The pretests and posttests¹⁶³ were created to enable class participants to evaluate their progress in the following areas addressed by the manual:

¹⁶⁰ The Lecturing Manual is located in Appendix H.

¹⁶¹ Copies of pretests and posttests are located in Appendix F.

¹⁶² The Trainer's Manual is located in Appendix I.

¹⁶³ Extensive charted outcomes of pretest and posttests are located in Appendix G.

- a) Understanding your audience and meeting their varied needs
- b) Unpacking a biblical text using inductive Bible study skills
- c) Creating life-changing outlines from biblical passages
- d) Creating life-changing topical outlines
- e) Creating appropriate and well-placed illustrations
- f) Editing a lecture
- g) Recovering from a lecture
- h) Being who God has uniquely called you to be as a lecturer

Class participants used the pretest and posttest to evaluate their progress in each of the above areas according to the following four measures of growth:

- a) Growth in understanding (educational level)
- b) Growth in competence (skill level)
- c) Growth in confidence (self-assurance)
- d) Growth in experience (actual practice of the skill)

Each area of growth was evaluated on a scale of one to five (one = low personal evaluation, five = highest personal evaluation) on the pretest and re-evaluated on the posttest. The outcomes of the pretests and posttests revealed the following summarized insights:

1. All twenty women evaluated themselves as having made significant progress in learning to lecture, regardless of their previous lecturing experience. On a scale of 1 to 5 (allowing for only four points of progress from pretest to protest), the average growth for the twenty women in the thirty-two categories was 1.57.¹⁶⁴

The breakdown for the eight skills in the four growth areas was as follows:

¹⁶⁴ Four class participants were asked to complete their pretests after their posttests for varied reasons (not completing it prior to class, a computer document that wouldn't open, only partially completing the pretest, etc.). Through telephone interviews, all four individually mentioned that they would have estimated their pretest scores significantly lower if they had filled out their pretest

Table 1. Eight Skills Needed for Lecturing Evaluated in Four Growth Areas

Skill	Understanding	Competence	Confidence	Experience
Needs of audience	1.7	1.15	1.15	1
Biblical skills	1.35	1.25	1.3	1.3
Scriptural outlines	1.73	1.47	1.63	1.05
Topical outlines	1.47	1.47	1.76	1.59
Illustrations	1.7	1.6	1.65	1.55
Editing Lecture	1.78	1.84	1.78	1.78
Recovery	2.21	1.76	1.88	1.65
Uniquely You	1.8	1.53	1.68	1.73

2. The averages for the twenty participants in the four areas of growth for all eight skill areas were as follows:

Table 2. Average of Eight Skills for Twenty Participants

Average or mean of 8 skills for 20 participants	Understanding	Competence	Confidence	Experience
	1.72	1.51	1.6	1.46

It was anticipated by the researcher that the greatest area of growth would be in “understanding” (educational level) and the least areas of growth would be in “experience” (actual practice of the skill) and “competence” (skill level), due to the limited number of weeks for the class. Head knowledge is always easier to obtain than actual experience and increased skill level. However, in that the women felt reassured that their “confidence” had grown a close second to their increase in knowledge (1.72 and 1.6 respectively), this factor alone increases the probability that time is the main missing ingredient for continued growth for all twenty participants in learning how to lecture.

after taking the class. As one class participant said, “I didn’t know how much I didn’t know until I took the class. My inflated pretest scores were not accurate to where I actually began prior to the class. I’m glad you couldn’t open my document and had to call me instead.” The researcher would therefore recommend that future researchers require that pretest scores be re-evaluated as part of completing the posttest in order to obtain more accurate results. As good as these outcomes are, perhaps the true outcomes should have been higher and could have been obtained through this method. The four personal interviews all confirmed the validity of the manual and its class procedures as excellent teaching tools for class participants.

3. The one skill in which all twenty participants acknowledged growth (no zeroes recorded) was in “creating life-changing scriptural outlines.” All agreed they had increased in both their “understanding” (educational level) and “confidence” (self-assurance).

Table 3. Growth in Creating Life-Changing Scriptural Outlines

	Understanding	Confidence
Scriptural outlines	1.73	1.63

In that this was the most difficult skill to teach through having to reduce it to paper, it is reassuring to the researcher that the class participants were able to learn through this method with the use of a trainer to guide them.

4. The greatest areas of growth in “understanding” (educational level) were “uniquely you” and “recovery after a lecture.” Each of these areas involves the participants gaining new insights into themselves as a Bible teacher. One’s self-perception often keeps an individual from growth potential. To have significant growth in these areas heightens the probability of continued potential growth as each class participant keeps on learning in the years to come.
5. Composite Growth in Confidence Level 2.2 on scale of 1-10 (9 point spread). In addition to evaluating their growth in confidence for individual skills, the participants were also asked to evaluate their overall growth in confidence as a result of participating in the class. The 2.2 average is significant for only an eleven-week course.
6. When the areas of growth were evaluated according to “lecturing experience,” the following surprising outcomes surfaced:

Table 4. Average of Eight Skills According to Lecturing Experience

Average of 8 skills according to lecturing experience	Understanding	Competence	Confidence	Experience
Extensive experience (2+ years)	1.28	1.0	1.2	1.02
Minimal experience (0-20 times)	1.87	1.7	1.8	1.6
No previous experience	1.84	1.67	1.55	1.48

According to these outcomes, those who had less experience were able to benefit more from the class than those with an extensive lecturing background. They had more to learn and more confidence and competence to obtain. According to the outcomes, they even felt the class provided more opportunities to practice the skills of lecturing than those who had lectured regularly prior to the class. In addition, those who had minimal lecturing experience (0-20 times) recorded the highest scores, even higher than those without lecturing experience, perhaps because their initial exposure to lecturing had taught them that they had much more to learn. Experience can be one's best teacher, pointing out one's need to be mentored by someone who has progressed further in a skill than we have. According to these statistics, it does appear that the women with minimal experience in the middle category came the most primed to learn. However, those with no experience evaluated their growth almost as great as the middle group as the above statistics reveal.

On the other hand, it's important not to jump to hasty conclusions from a quick review of the pretest/posttests, particularly of the most experienced Bible teachers. To access adequately these outcomes, one must also carefully examine the recorded pretests of those in the "extensive lecturing experience" category. Several evaluated themselves on their pretests with fours and fives, entering into the lecturing manual class with a high degree of education, competence and confidence, as could be expected. Therefore the pretest-posttest might not be able to capture a true reading of what they

felt they gleaned from the class because their posttests could record very little progress (moving only from 4 to 5). Their personal comments might be a better indicator of how much they enjoyed and gleaned from the class:

Trainer for church #2 with fourteen years of BSF lecturing experience made the following personal self-assessments:

- *I have grown in every way. The personality profile and the spiritual gift assessment were very valuable—great tools in helping build confidence and understanding the uniqueness of each individual. Because I already had a lot of experience lecturing, this course served to show me how valuable that experience is in teaching others. My understanding was helped and my confidence grew the most.*

Her pretest-posttest comparative statements were also quite revealing:

- **Pretest:** *If I can learn to develop a lecture according to certain steps of preparation, that will be a “win” for me. I have developed many of my own habits that I need to refine into specific steps so I can teach others how I do it. I am looking forward to learning this!*
- **Posttest:** *I now understand the necessary steps needed to go through in preparing a lecture....teaching others to do so gives me more confidence.*

A long-time lecturer participating with church #3 recorded her own personal growth assessments as follows:

- *I have appreciated the review of methods I had forgotten over time. I appreciate seeing how to tie together the many and varied aspects of speaking. The instructor and fellow participants have been very positive with approval and suggestions. The past six weeks have been time well spent!*

Two others from this same six-week class also expressed on their posttests what they had gleaned beyond what the statistical analysis revealed:

- *This class helped immensely in affirming me in teaching in truth, content, and especially homiletics. I have greater confidence now.*
- *Uniquely You! This was the highlight of the class. I so appreciate the greater understanding of who God made me to be and that I can BE who God made me to be; I do not need to compare myself to others. Differences are good and right. God made us different. This teaching gave me much confidence in this area of my life and teaching.*

Additional comments from class participants with less lecturing experience also reinforced the posttest outcomes listed above.¹⁶⁵

¹⁶⁵ A summary profile of all class participants is located in Appendix G.

Class participants with minimal lecturing experience

Class participant church #3:

- *I feel I more than achieved my goal. The class presented so much new information I felt like a sponge trying to soak it all in. Homiletics really brought it together for me. My approach to lecturing will be more organized after taking this class. Also, learning how to ask questions that motivate change in the heart was another big plus.*
- *Understanding and confidence are probably the areas I gained the most. Experience would probably be lower for me since we completed the course in 6 weeks and haven't had the opportunity to put them into practice.*

Director of Women's Ministries class participant church #2:

- *It was helpful to see how very important the balance of thinking and feeling is for the majority of women who listen and learn with their hearts. This isn't just "fluff" but a requirement for learning principles for feelers. Your example lectures were so very helpful.*
- *I think the whole curriculum helped me to understand that I am unique and that is OK...I don't have to copy what others do, but it is OK to find my own style and run with it, now that I know the strengths and weaknesses involved. I can compensate for weaknesses while still enjoying my own unique approachAND that of others!!!*

Trainer for church #1 (Who organized the class to encourage women to join her in lecturing for her church Bible study. As a mother of two young children, she felt she could not keep bearing this burden alone.)

- *I finally have a clear understanding of how to integrate the lecturing skills I have into an effective lecture. My main goal was to develop the skill of outlining. Today I am much more confident in my understanding of how to create an outline and develop the essential components of each point. Today I feel a "win" for my goal of this exercise. I really feel like I finally "get it" with respect to the whole lecture procedure. I simply need more experience of practical application and fine-tuning. It really is so exciting!*

Never Lectured Before

Class participant church #1:

- *Pretest comment: I am terrified! Posttest comment: I overall really enjoyed and appreciated this course. I sincerely do feel equipped to prepare and give a lecture. It's a valuable tool and it was good for me to "stretch" in certain areas.*

Class participant church #2:

- *I have a much more complete understanding of all areas of the lecturing process and a well rounded view of how well those areas work together. Better yet, I have the materials at my fingertips which reassures me when I am asked to teach, I have what I need to walk me through step by step. As a result I feel more confident but still need the practice. The area I have progressed in the most is in education and understanding of the process of lecturing. Having the materials, Jeanette's teaching and being able to glean from others in the class has been invaluable. I have resources now.*
- *The area I progressed in the least would be in the area of practicing the skills of lecturing. Although we had assignments due to share with the class, I still have a lot of knowledge I would have liked to have put into practice more in a control class setting. I do realize that time is an issue.*

Class participant church #2:

- *I feel that I would be willing to prepare a lecture if asked because of this class. I feel that I have progressed the most in my understanding at the educational level, and understanding myself enough to apply my individual talents and unique abilities to my knowledge. I feel the least progress in my experience and practice. The class was very helpful and informative. I am so glad that I was able to participate.*

Class participant church #2:

- *With generous prep time I feel I have the tools to put together a lecture. My Bible knowledge is not as advanced as more studied Christians. But one of my gifts was knowledge (along with discernment), with wisdom (and leadership, faith, and administration tied just behind), and teaching just after that. So maybe someone can learn something from me. I feel I progressed most in understanding how to assemble a lecture! And I grew the least in presenting. But the opportunities your class presented were very good. I imagine seizing new opportunities in smaller groups, like youth or Sunday School classes, or Seniors classes, would be a good way to gain experience speaking.*

Class participant church #2 anticipating applying what she learned to her writing of study materials for small groups wrote:

- *I have progressed more in the area of using the process of analyzing research materials more effectively, including the Bible. I will use the outline process. Some of the skills will be very helpful to me in the writing of study materials. I do have some topics I would like to present but not as lectures before a large group. I have renewed my confidence with small group discussions.*
- *I liked the use of small groups and pairs in discussion of various parts of the workshop. It was helpful to have frequent experience speaking small sections of our lecture-in-process in the small groups and getting feedback during the process of putting together our lectures. Overall I enjoyed the workshop. It was worth the time to attend. Jeanette did a good job presenting. Thank you, Phyllis for your work putting together the materials.*

To further establish the overall outcomes of the whole project, it is important to review the differing processes each of the testing churches took in test-running the lecturing manual and its accompanying trainer's manual.

Evaluation of the Outcomes of Three Testing Churches

Church #1: Church #1 used the procedure recommended in the introduction of the training manual for selecting class participants. The class was originally designed to be offered only to those women chosen to be potential lecturers for a women's Bible study. Trainer #1 chose three women to join her in her church Bible study as potential lecturers. The training manual was originally designed for a small group of lecturers that could

bond as a lecturing team through the process of taking the class. Church #1 experienced this benefit.

Church #2: Church #2 chose to cast the net wider by advertising the eleven-week class in their church and in surrounding churches. After advertising, the trainer and director of women's ministries carefully read the training manual and later consulted with the researcher about their wrong perception of how the class was to be offered. As a result of their decision to advertise rather than select a small group to take the class, twenty women from several churches signed up, some of whom had no desire to teach the Bible but wanted to take the class for personal growth in other varied ministry areas. The trainer was immediately faced with some unusual and yet predictable challenges: a) How to help the class bond when many of the exercises were designed for a small group of five to seven women at most; b) How to motivate women who wanted to learn to speak but not necessarily teach the Bible to continue with the class once they got to the chapters on biblical skills and outlining; c) How to give women opportunities to practice speaking by breaking the class into smaller groups with trainers/encouragers in each group.

With all these added challenges, trainer #2 covered every aspect of the training manual, finishing the eleven-week class with twelve of the original twenty women. Several women who desired to learn to speak in other settings stayed with the class and gleaned from what it had to offer for the settings they deemed important. Trainer #2 was determined to convince the researcher that the training manual had broader application than its original design. Her experiment worked to a limited degree, but with some challenging drawbacks, the most pressing being that of raising the expectation of women that now wanted to lecture, but had no venue in which they could practice their skills for the benefit of others. It is as if they have been recruited for a team but with the assumption that they would always sit on the bench.

Church #3: The trainer from church #3 used the lecturing manual to design her own six-week class, adapting most of it to her own style with special emphasis on Bible Study Fellowship's homiletics. One outcome of her efforts was to convince the researcher of the broader use of the training manual for other applications. If the manual can be used not just by received knowers (who only know how to follow the rule book) but also by constructed knowers gifted at creating their own content, the lecturing manual can have a much broader range of influence on American churches today.

Table 5. Average of Eight Skills According to Class

Average of 8 skills according to class	Understanding	Competence	Confidence	Experience
Class #1 - 4 participants 2 minimal experience, 2 no experience	1.92	2.25	1.69	1.76
Class #2/12 participants 2 exp./3 min. exp. / 7 no exp.	1.67	1.55	1.68	1.47
Class #3 -4 participants 3 exp./ 1 min. exp.	1.66	.75	.97	.75
Average/mean of 8 skills for 20 participants	Understanding 1.72	Competence 1.51	Confidence 1.6	Experience 1.46

The above statistical data reveal that class #1 grew the most in every category, followed by class #2, with class #3, the class with the most lecturing experience, coming in third. However, class #3 only met for six weeks, which could explain the lower "experience," "competence" and "confidence" growth while its "understanding" growth was comparable to class #2. In addition, as previously stated, the more experienced lecturers in all the classes also entered the class with many 4's and 5's, allowing for less statistical growth. Since three of the four participants in class #3 were experienced Bible teachers, their starting points left little room for improvement. Class #2 had a handicap due to its size and conflicting goals, and yet its statistics were quite respectable, particularly as compared to the averages (listed in row 4). Class #1 was the one class that used the manual as it was designed, by selected participants in a small group setting. Its outcomes confirm the researcher's projection of the best way for the manual

to be implemented, in a small group setting with highly motivated women eager soon to step up to the plate to lecture.

Summary:

The outcomes of the pretests and posttests affirm that the lecturing manual and its accompanying trainer's manual can offer a viable option to American churches today looking for a fully adequate and easily accessible means of training female Bible teachers for women's Bible studies in a church setting. The tools of evaluation objectively and statistically confirm the problem statement of this thesis. The subjective parts of the pretest and posttests reveal the heart behind the statistics. The experiment worked! The lecturing manual does have the capacity, when placed in the hands of a willing trainer, to be used to train effectively female Bible teachers for a Bible study church setting. The surveys confirm that the need exists.

Suggested Projects for Future Research:

One obvious stone still left unturned is the need for a greater understanding of the needs of denominations. Are denominations in need of help in training their women to teach the Word of God to other women? Which denominations might be open and needing help in such a venture? Could the lecturing manual be distributed to denominational directors of women's ministries, even if some of them are only volunteers? Which denominations are philosophically opposed to a united women's Bible study with a multiple-small group lecture-format structure? Which see its merits and its benefits for numerical and strategic growth for their churches? Future researchers endeavoring to broaden the impact of the lecturing manual for wider distribution could pursue these and many other questions related to denominational issues.

Another project for future research could be the redesigning of the trainer's manual in a six-week shortened form for trainers who desire to fast track their participants due to extensive previous lecturing experience. Trainer #3 has provided an outline of how the training manual was adapted for a six-week format.¹⁶⁶

A final project for the future is to find a publisher who understands the impact that the lecturing manual and accompanying trainer's manual can have on American churches today. With a publisher who has a vision for publication and distribution, churches needing such training could have it at their fingertips, enabling many to start multiple-small group women's Bible studies with a lecture format or use the manual for training Bible lecturers for other venues, empowering women with the right gifts to use those gifts to the glory of God. This is the researcher's prayer and hope.¹⁶⁷

¹⁶⁶ Trainer #3 eliminated Scriptural and topical outlines, replacing them with BSF's homiletics, to the disappointment of some of her class participants. The researcher would want to find another way of creating a fast-track that would not eliminate these important sections of the manual.

¹⁶⁷ Once published, a website could be established for more personal communication with church leadership teams when questions arise, possibly leading to some onsite workshops, if requested. However, since the test-running of the manual proved to be so beneficial without on-site visits, the researcher realizes the limitations of her own travel schedule for making nationwide impact, as research on present traveling workshops makes clear.

Appendix A

Kolb's Theory of Learning Style (1984)¹⁶⁸

Kolb's (1984) model of learning style represents one of the best-known approaches to clarify how adults learn. Kolb proposes that there are four stages involved in learning:

1. **Concrete Experience** - being involved in a new experience
2. **Reflective Observation** - observing others in an experience, or developing observations about our own experience
3. **Abstract Conceptualization** - creating concepts and theories to explain our observations
4. **Active Experimentation**—using the theories to solve problems and make decisions

These four stages form a learning cycle, through which most people proceed when engaged in learning. Kolb then argues that through experience, or because of our needs and goals or personality preferences, individuals come to emphasize or prefer one stage of the learning cycle more to the others.

Convergers – rely on abstract conceptualizing and active experimentation (thinking/sensing)

Assimilators – people who use abstract conceptualizing and reflective observation – thinking/intuitive types

Accommodators - use concrete experience and active experimentation to learn. Sensing types

Divergers – people who use concrete experience and reflective observation intuitive/feeling types

¹⁶⁸ Cited in Patricia Cranton, *Working with Adult Learners* (Toronto: Wall & Emerson, Inc., 1992), 40-41.

Appendix B

Psychological Type¹⁶⁹

The existence of psychological type influences the way people work together in groups, solve problems, make decisions, plan their learning, and generally, learn. Overall, **extraverted types** will prefer to learn by interacting with their environment—talking to others or experiencing directly. **Introverted types** prefer to learn by inner processes, without interruption from the environment. **Rational types** (thinking or feeling) will learn through judgment—examining information and coming to a conclusion. **Irrational types** (sensing and intuitive) will learn through perceptions, either of what is or what could be. We will briefly examine each of the eight types in terms of learning.¹⁷⁰

The **extroverted thinking type** learns best if material is presented with logic and reason, and if this includes or is followed by an opportunity to “experience” the information in some way (doing, talking about, observing, participating in). This individual likes to collect ideas from the world, analyze them, and present them back to the world.

The **extroverted feeling type** prefers interacting with others and working in groups. This person does not work well independently and would prefer to discuss something than to read about it. The value or the importance of the learning may be based on the values of others or of society. Also, this individual will try to bring harmony and good will to interactive learning situations.

The **extraverted sensation type** learns by collecting information through the senses from the environment. He or she will see learning as an accumulation of actual experiences. This person is realistic and practical, interested in how things apply immediately to real situations. Learning for this type is truly accomplished by doing.

The **extroverted intuitive type** sees learning as an active creative process. He or she is interested primarily in the possibilities that exist in learning and will not persist for long with routine or tedious learning tasks (such as repetition to develop a skill). As long as there are options and possibilities, this person will be an enthusiastic and energetic learner.

The **introverted thinking type** learns through an inner process of reasoning, analyzing, and understanding. External facts and experiences are only of indirect value (e.g. to illustrate a theory developed by the learner). This person prefers to learn by reading or listening independently and quietly reflecting. Interacting with others is seen as a disturbance, and group work produces anxiety.

The **introverted feeling type** also prefers reading or listening and does not learn well in groups (communication skills may not be effective) unless allowed to sit back and listen to the others interact. The subjective feeling that guides this person’s judgment may distort facts to fit the inner images. As for the thinking type, solitary reflection time is essential to learning.

¹⁶⁹ Cited in Cranton, *Working with Adult Learners*, 33-35. Psychological types are also described in Appendix B.

¹⁷⁰ Ibid. The descriptions used are adapted from Cranton’s and Knoop’s (1990) article on psychological type and learning style.

The **introverted sensation type** learns through perception, but perception is distorted by the subjective element. This person may have difficulty communicating what he or she has experienced and may be misunderstood as a learner. Group work is difficult for this person. He or she learns best by listening, reading, and experiencing individually.

The **introverted intuitive type** learns through inner images and visions. This person will not do well with lower level (eg. rote) learning, and again, is not particularly good at communicating the content of the inner images to others. Hence this learner may be undervalued by others. This individual can learn by almost any strategy, as long as it triggers interest and releases images.

Appendix C

Developmental Phases of Adult Learners¹⁷¹

Although psychological type is seen to be a relatively stable individual characteristic over one's lifetime, developmental phase does change, but it changes due to age and age-related external events in a person's life. It is, therefore, a trait that is not likely to be influenced by an educational experience, but is one that has a strong influence on the learning process.

Brundage and Mackeracher (1980, 52) describe developmental phase as "based largely on age-related issues in physical, social, and psychological areas."

The phases can be defined as:

- Leaving home 18-22
- Moving into the adult world 23-28
- Search for stability 29-34
- Become one's own person 37-42
- Settling down 45-56
- The mellowing 57-64
- Life review – 65+

¹⁷¹ Cited in Patricia Cranton, *Working with Adult Learners*, 36-39.

Appendix D

Women's Ways of Knowing

Five Ways Women Learn According to *Women's Ways of Knowing: The Development of Self, Voice, and Mind*¹⁷²

1. Silent Knowers¹⁷³—These women do not feel they can speak for themselves. They accept external authority without question even when that authority is not safe or leads to personal harm. Words are often threatening and perceived as weapons. Their view of words often causes them to fear punishment for speaking up. Therefore they are voiceless and mindless. They believe women should be listeners, subordinate and unassertive.

2. Received Knowers¹⁷⁴—These women believe they cannot derive new knowledge or content themselves. They listen to the voice of others to determine what they think. They believe what a person in a powerful position says about them.

3. Subjective Knowers¹⁷⁵—Women in this category dangerously listen *only* to inner voices, rejecting all outside authorities. As children or young adults, external authorities betrayed their trust. Experience with failed authorities led them to conclude that they were capable of making their own decisions. They rely heavily on first-hand experience, distrusting logic and analysis.

4. Procedural Knowers¹⁷⁶—These women place a high value on discovering knowledge and truth. There are two types of procedural knowers: separatists (who follow a pattern of separateness) and relational (who engage in connectedness and relationships). Separatists question all truth because everyone, including self, could be wrong. By contrast, connected women believe truth can be found in relationship. Therefore they access knowledge through others.

5. Constructed Knowers¹⁷⁷—These women are creators of knowledge and enjoy integrating the intellect with emotion. They allow their inner and outer world tapes to play simultaneously, enjoying complexity. They are able to relate empathically to others, showing sensitivity to their interior world while maintaining a separate inner world of their own.¹⁷⁸

Comparative Insights Regarding On-Site Versus Video Lecturers Gleaned from Belenky and Her Associates

¹⁷² Belenky, McVicker Clinchy, Rule Goldberger, Mattck Tarule, *Women's Ways of Knowing: The Development of Self, Voice, and Mind*, chapters 1-7.

¹⁷³ Ibid., ch. 1.

¹⁷⁴ Ibid., ch. 2.

¹⁷⁵ Ibid., ch. 3-4.

¹⁷⁶ Ibid, ch. 5-6.

¹⁷⁷ Ibid, ch. 7.

¹⁷⁸ The researcher, in resisting the temptation of responding to *Women's Ways of Knowing* as a received knower herself, expresses a biblical caution about Belenky's definition of constructed knowers as women who are "creators of knowledge." Scripture is God's Special Revelation and gives warning about adding to or taking away from its inspired words (Rev. 22:18). The researcher acknowledges, therefore, that the lecturer does not "create knowledge" but works in synergism with the Spirit and the Word to create a lecture and an outline based on one's own understanding of the Word of God.

Belenky and her associates' work leads to interesting comparative insights regarding these two very different lecturing options. As compared to video-lecturers, an on-site Bible lecturer can bring greater benefits to women's Bible study participants in their "ways of knowing" for the following reasons:

A Bible lecturer can help the **silent knower** break her silence by listening and affirming her thoughts. She can place her in a small group where she can learn to express safely her heart. By contrast, a video lecturer's lack of availability to affirm her insights may simply reinforce the silent knower's pattern of silence.

Through personal interaction, the on-site Bible lecturer can empower **the passive or received knower** to learn to voice her thoughts and opinions, encouraging the passive knower to disagree with her and raise questions and begin to think on her own. A video lecturer may reinforce in the received knower her pattern of receiving information without question.

The on-site Bible lecturer can challenge the **subjective knower** to begin to trust not only her own inner voice but also to trust fresh insights from others. She can encourage her to heal from her past injury of distrust of any other voice but the one nurtured by her own internal dialogue. A video lecturer could challenge the subjective knower to heal, but cannot be a shoulder to cry on as she does.

The on-site Bible lecturer can also help the **procedural knower** think beyond her procedures to desire a personal relationship with God. An on-site lecturer can help the procedural knower move beyond her procedure-based thinking so championed by "how-to" books on the market today, to believing in a God who can speak to her personally.

The on-site Bible lecturer can help a **constructed knower** (who already thinks her own thoughts after integrating the thoughts and ideas of others) "live with moral passion and take risks of faith" as Mathews discerns,¹⁷⁹ challenging her to paint outside the box, and to dream God's dreams.

Bible study leadership should be aware of additional pitfalls in reliance on a video lecturer. Dependence on a video lecturer and the accompanying leadership materials may encourage the leadership of a women's Bible study to remain as procedural knowers, comfortable with predigested materials rather than moving beyond to become constructed knowers, creating both their own content and methods for training. The age-old principle of "like begets like" may mean that if there are no constructed knowers in a Bible study setting, then the Bible study will **not** attract other constructed knowers.

¹⁷⁹ Mathews, *Preaching That Speaks to Women*, 103.

Appendix E

Surveys and Results

Survey for Bible Study Participants

Survey for Women in Leadership

Survey for Women in Denominational Leadership

Survey for Bible Study Participants

The following survey is to aid me in research for my doctoral dissertation. I have created a training manual to help train lecturers for women's Bible studies in a church setting. I am trying to discern the possible benefits of this manual to women's Bible studies in America today.

1. How important is it to you that the women who teach you the Word of God be well-trained as speakers?

1	2	3	4	5
not at all essential	somewhat important	important	very important	absolutely important

2. How important is it to you that the women who teach you the Word of God also be available to help shepherd the women in your Bible study (as compared to a video lecturer)?

1	2	3	4	5
not at all essential	somewhat important	important	very important	absolutely important

3. How important is it to you that the women who teach you the Word of God be also available to answer your biblical questions (as compared to a video lecturer)?

1	2	3	4	5
not at all essential	somewhat important	important	very important	absolutely important

4. How important is it to you that the women who teach you the Word of God be also available to you when you are in emotional pain or are in need of counsel?

1	2	3	4	5
not at all essential	somewhat important	important	very important	absolutely important

5. How important is it to you that the women who teach you the Word of God be well-skilled and sensitive in speaking to both your head and heart?

1	2	3	4	5
not at all essential	somewhat important	important	very important	absolutely important

6. How important is it to you that the women who teach you the Word of God be knowledgeable of the Scriptures and can teach them accurately?

1	2	3	4	5
not at all essential	somewhat important	important	very important	absolutely important

7. How important is it to you that the women who teach you the Word of God teach with relevant illustrations to your life and the lives of other women attending your Bible study?

1	2	3	4	5
not at all essential	somewhat important	important	very important	absolutely important

8. How important is it to you that the women who teach you the Word of God be able to teach so as to challenge you toward Christ-centered life transformation?

1	2	3	4	5
not at all essential	somewhat important	important	very important	absolutely important

9. With what degree of certainty do you feel you have women with the right spiritual gifts in your own church who could be trained to teach/ lecture for thirty minutes on a particular Scriptural passage to your women's Bible study as part of your Bible study format?

1	2	3	4	5
convinced we do not have the women with the right gifts	uncertain	somewhat certain	certain	very certain

10. If women with the right gifts were able to be trained, to what degree do you feel they could be used of God to help improve your Bible study program?

1	2	3	4	5
do not feel they could help improve our BS program	mildly improve	improve	significantly improve	greatly improve

1. Name of your church _____ Size of Sunday AM Congregation _____

2. Do you presently attend a Women's Bible study? Yes () No () # of women attending _____

3. Which of the following are included in your Bible study format? Please check the relevant items:

Small group(s) () with homework? () with time for prayer requests? ()
Video Lecture () Live Lecture () Hospitality () Child Care ()

4. Do you presently teach in some capacity in your women's Bible study? If yes, in what capacity?

Yes () No ()

5. Small group leader () Lecturer () Children's teacher ()

6. Do you presently have a training vehicle available to women in your church who might want to learn how to speak or lecture in a Bible study setting? If yes, please check the type or types of training vehicle(s) below:

- () personal coaching/ mentoring
- () seminary training
- () denominational workshops
- () written resources
- () adult education classes
- () other (please describe)_____

Thank you for your willingness to participate! With a grateful heart,
Phyllis Bennett

Survey Percentage Results From Laywomen

The following survey is to aid me in research for my doctoral dissertation. I have created a training manual to help train lecturers for women's Bible studies in a church setting. I am trying to discern the possible benefits of this manual to women's Bible studies in America today.

1. How important is it to you that the women who teach you the Word of God be well-trained as speakers?

1	2	3	4	5
not at all essential	somewhat important	important	very important	absolutely important
4%	18%	32%	23%	24%

2. How important is it to you that the women who teach you the Word of God also be available to help shepherd the women in your Bible study (as compared to a video lecturer)?

1	2	3	4	5
not at all essential	somewhat important	important	very important	absolutely important
1%	6%	25%	46%	22%

3. How important is it to you that the women who teach you the Word of God be also available to answer your biblical questions (as compared to a video lecturer)?

1	2	3	4	5
not at all essential	somewhat important	important	very important	absolutely important
	7%	17%	50%	26%

4. How important is it to you that the women who teach you the Word of God be also available to you when you are in emotional pain or are in need of counsel?

1	2	3	4	5
not at all essential	somewhat important	important	very important	absolutely important
1%	5%	21%	49%	21%

5. How important is it to you that the women who teach you the Word of God be well skilled and sensitive in speaking to both your head and heart?

1	2	3	4	5
not at all essential	somewhat important	important	very important	absolutely important
0	0	17%	51%	32%

6. How important is it to you that the women who teach you the Word of God be knowledgeable of the Scriptures and can teach them accurately?

1	2	3	4	5
not at all essential	somewhat important	important	very important	absolutely important
		4%	25%	71%

7. How important is it to you that the women who teach you the Word of God teach with relevant illustrations to your life and the lives of other women attending your Bible study?

1	2	3	4	5
not at all essential	somewhat important	important	very important	absolutely important
		17%	58%	25%

8. How important is it to you that the women who teach you the Word of God be able to teach so as to challenge you toward Christ-centered life transformation?

1	2	3	4	5
not at all essential	somewhat important	important	very important	absolutely important
		17%	52%	31%%

9. With what degree of certainty do you feel you have women with the right spiritual gifts in your own church who could be trained to teach/ lecture for thirty minutes on a particular Scriptural passage to your women's Bible study as part of your Bible study format?

1	2	3	4	5
convinced we do not have the women with the right gifts	uncertain	somewhat certain	certain	very certain
2%	13%	11%	37%	34%
3%				

10. If women with the right gifts were able to be trained, to what degree do you feel they could be used of God to help improve your Bible study program?

1	2	3	4	5
do not feel they could help improve our BS program	mildly improve	improve	significantly improve	greatly improve
2%	4%	17%	42%	31%
5%				

1. Name of your church _____ 16 churches _____ Size of Sunday AM Congregation 30 - 900 _____ most in the 150 to 300 range _____

2. Do you presently attend a Women's Bible study? Yes () No ()

of women attending _____

40% attend women's Bible study / 13% are in leadership (11 women) 3 lecture

All have at some point attended a women's Bible study

3. Which of the following are included in your Bible study format? Please check the relevant items:

Small group(s) () with homework? () with time for prayer requests? ()
Video Lecture () Live Lecture () Hospitality () Child Care ()

4. Do you presently teach in some capacity in your women's Bible study? If yes, in what capacity?

Yes () No ()

5. Small group leader (11) Lecturer (3) Children's teacher ()

6. Do you presently have a training vehicle available to women in your church who might want to learn how to speak or lecture in a Bible study setting? If yes, please check the type or types of training vehicle(s) below:

() personal coaching/ mentoring

() seminary training

() denominational workshops

() written resources

() adult education classes

() other (please describe) _____

Thank you for your willingness to participate! With a grateful heart,
Phyllis Bennett

Survey for Women in Leadership

Many women's ministries in local American churches lack well-trained, hermeneutically accurate, authentic and relevant female Bible teachers who can impact both head and heart as they shepherd the flock to bring about Christ-centered life-transformation.

1. In describing American churches in general, how do you respond to the above statement?

1	2	3	4	5
Strongly agree	mildly agree	agree	mildly disagree	Strongly disagree

2. In describing *your* church, how do you respond to above statement?

1	2	3	4	5
Strongly agree	mildly agree	agree	mildly disagree	Strongly disagree

Without an adequate way to train women to teach in the way described above, churches are often unable to create a Bible study format with multiple small groups and a common lecturer.

3. In describing American churches in general, how do you respond to the above statement?

1	2	3	4	5
Strongly agree	mildly agree	agree	mildly disagree	Strongly disagree

4. In describing *your* church, how do you respond to above statement?

1	2	3	4	5
Strongly agree	mildly agree	agree	mildly disagree	Strongly disagree

5. Which training vehicles are presently available to women in your church who might desire to be trained as a lecturer for a woman's Bible study?

- () Seminary instruction
- () Personal coaching or mentoring
- () Denominational or traveling workshops
- () Adult education classes
- () Written sources
- () None of the above
- () Other _____

6. From which of these training vehicles have you personally benefited?

- () Seminary instruction
- () Personal coaching or mentoring
- () Denominational or traveling workshops
- () Adult education classes
- () Written sources
- () None of the above
- () Other _____

7. If you checked any of the vehicles in question 5, which vehicle would *your women* say they have found most helpful? Please indicate why it has been successful for your women.

8. If you checked any of the vehicles in question 6, which have *you personally* found to be the most helpful? Please indicate why it has been successful for you.

9. If you or your women have benefited from a traveling workshop that trains women to speak, please provide the name below:

List your own assessment of this workshop's strengths and weaknesses in regards to preparing women to lecture/teach in a Bible study setting:

Strengths

Weaknesses

<hr/>	<hr/>
<hr/>	<hr/>
<hr/>	<hr/>

10. If you or your women have benefited from written resources that help train women to lecture in a Bible study setting, list them below along with their strengths and weaknesses:

Resource(s)

Strengths

Weaknesses

<hr/>	<hr/>	<hr/>
<hr/>	<hr/>	<hr/>

11. How important do you feel it is for your women to be taught the Word of God by women who are well-trained as speakers?

1	2	3	4	5
not at all	somewhat important	important	very important	absolutely essential
important				

12. How important do you feel it is for your women to be taught the Word of God by women who are also available to help shepherd the women in your Bible study (as compared to a video lecturer)?

1	2	3	4	5
not at all	somewhat important	important	very important	absolutely essential
important				

13. How important do you feel it is for your women to be taught the Word of God by women who are also available to answer their biblical questions (as compared to a video lecturer)?

1	2	3	4	5
not at all	somewhat important	important	very important	absolutely essential
important				

14. How important do you feel it is for your women to be taught the Word of God by women who are also available to them when they are in emotional pain or in need of counsel?

1	2	3	4	5
not at all important	somewhat important	important	very important	absolutely essential

15. How important is do you feel it is for your women to be taught the Word of God by women who are well-skilled and sensitive in speaking to both head and heart?

1	2	3	4	5
not at all important	somewhat important	important	very important	absolutely essential

16. How important do you feel it is for your women to be taught the Word of God by women who are biblically knowledgeable and can accurately teach the Word?

1	2	3	4	5
not at all important	somewhat important	important	very important	absolutely essential

17. How important do you feel it is for your women to be taught the Word of God by women who are skilled at using illustrations relevant to women?

1	2	3	4	5
not at all important	somewhat important	important	very important	absolutely essential

18. How important do you feel it is for your women to be taught the Word of God by women whose teaching challenges them toward Christ-centered life transformation?

1	2	3	4	5
not at all important	somewhat important	important	very important	absolutely essential

19. With what degree of certainty do you feel that you have women in your own church who possess the necessary spiritual gifts and who could be trained to lecture/teach for thirty minute increments on a particular Scriptural passage to your women's Bible study group?

1	2	3	4	5
convinced we do not have the women with the necessary gifts	uncertain	somewhat certain	certain	very certain

20. If women with the necessary gifts were able to be trained, to what degree do you feel they could be used by God to help improve your Bible study program?

1	2	3	4	5
do not feel they could help improve our program	mildly improve	improve	significantly improve	greatly improve

21. I hope to share the insights gleaned from this research with others. Do you feel there is anything I have overlooked or about which you would like to comment?

1. Name of your church _____ Size of Sunday AM Congregation _____

2. Do you presently host a Women's Bible study(ies)? Yes () No () # of women attending _____

3. Which of the following are included in your Bible study format? Please check the relevant items:

Small group(s) () with homework? () with time for prayer requests? ()
 Video Lecture () Live Lecture () Hospitality Time () Child Care ()

Thank you for sharing your valuable time with me. Please check below if you would like a summary of my findings: Yes ()

Survey for Women in Leadership

Many women's ministries in local American churches lack well-trained, hermeneutically accurate, authentic and relevant female Bible teachers who can impact both head and heart as they shepherd the flock to bring about Christ-centered life-transformation.

1. In describing American churches in general, how do you respond to the above statement?

100% of the participants agree

59% strongly agree

23% mildly agree

17% agree

2. In describing *your* church, how do you respond to above statement?

53% agree this statement describes their church

41% strongly agree

12% mildly agree

29% mildly disagree this statement describes their church

5 churches (possible reason for disagreeing – already have live lecturer)

church of 300 with live lecturer/video 40 women in study

church of 4-5000 with live lecturer (Swindoll's church) (500 women in study)

church of 16,000 with live lecturer (800 women in study)

church of 3000 with live lecturer (325 in study) yet asking to use training manual for lecturers

church of 800+ with video lecturer – 50 women in their study

24% strongly disagree

1 disagree philosophically with united study

church of 2800

4 studies with 40 women total

8 studies with 60 women total follow up on pastor's sermon

church of 1800 – 200 women with live lecturer

church of 2800 with 350 in Bible study with live lecturer

church of 700 with 160 women in Bible study with live lecturers

(researcher's church where she has trained lecturers)

Without an adequate way to train women to teach in the way described above, churches are often unable to create a Bible study format with multiple small groups and a common lecturer.

3. In describing American churches in general, how do you respond to the above statement?

92% agree

6% mildly disagree (church of 16,000 w/600 BS with live lecturer)

35% strongly agree

23% mildly agree

42% agree

4. In describing *your* church, how do you respond to above statement?

71% agree their church is unable to create BS format w/ multiple small groups/lecturer

29% strongly agree

18% mildly agree

24% agree
 29% mildly disagree
 300 40 BS live lecturer/video
 1800 /200 BS live lecturer
 16,000 600 BS live lecturer
 4-5,000 500 BS Live lecturer
 6% or 1 church strongly disagrees (disagrees with philosophy of women's studies)

11. How important do you feel it is for your women to be taught the Word of God by women who are well-trained as speakers?

100% important or at least somewhat important
 6% somewhat important
 6% important
 59% very important
 29% absolutely essential
 0% not important at all

12. How important do you feel it is for your women to be taught the Word of God by women who are also available to help shepherd the women in your Bible study (as compared to a video lecturer)?

100% important
 29% somewhat important
 6% important
 29%% very important
 47% absolutely essential

13. How important do you feel it is for your women to be taught the Word of God by women who are also available to answer their biblical questions (as compared to a video lecturer)?

100% important
 0% somewhat important
 6% important
 35% very important
 47% absolutely essential

14. How important do you feel it is for your women to be taught the Word of God by women who are also available to them when they are in emotional pain or in need of counsel?

92% important
 12% somewhat important
 24% very important
 59% absolutely important
 8% not at all important

15. How important is do you feel it is for your women to be taught the Word of God by women who are well-skilled and sensitive in speaking to both head and heart?

18% very important
 82% absolutely essential

- 16. How important do you feel it is for your women to be taught the Word of God by women who are biblically knowledgeable and can accurately teach the of Word?**
- 100% important
 - 6% very important
 - 94% absolutely essential
- 17. How important do you feel it is for your women to be taught the Word of God by women who are skilled at using illustrations relevant to women?**
- 100% important
 - 35% very important
 - 65% absolutely essential
- 18. How important do you feel it is for your women to be taught the Word of God by women whose teaching challenges them toward Christ-centered life transformation?**
- 100% important
 - 24% very important
 - 76% absolutely essential
- 19. With what degree of certainty do you feel that you have women in your own church who possess the necessary spiritual gifts and who could be trained to lecture/teach for thirty minute increments on a particular Scriptural passage to your women's Bible study group?**
- 94% at least somewhat certain
 - 18% somewhat certain
 - 24% certain
 - 53% very certain
 - 6% convinced we do not have the spiritual gifts (2800 – against their philosophy)
- 20. If women with the necessary gifts were able to be trained, to what degree do you feel they could be used by God to help improve your Bible study program?**
- 94% improve
 - 6% improve
 - 59% significantly improve
 - 29% greatly improve
 - 6% do not feel it could improve (against their philosophy)

Survey for Women in Denominational Leadership

Many women's ministries in local American churches lack well-trained, hermeneutically accurate, authentic and relevant female Bible teachers who can impact both head and heart as they shepherd the flock to bring about Christ-centered life-transformation.

1. In describing American churches in your denomination in general, how do you respond to the above statement?

1	2	3	4	5
Strongly agree	mildly agree	agree	mildly disagree	Strongly disagree

Without an adequate way to train women to teach in the way described above, churches are often unable to create a Bible study format with multiple small groups and a common lecturer.

If possible, list below reasons for your above answer:

2. In describing American churches in your denomination in general, how do you respond to the above statement?

1	2	3	4	5
Strongly agree	mildly agree	agree	mildly disagree	Strongly disagree

If possible, list below reasons for your above answer:

3. Which training vehicles are presently available to women in your denomination who might desire to be trained as a lecturer for a women's Bible study?

- ☐ Seminary instruction
- ☐ Personal coaching or mentoring
- ☐ Denominational or traveling workshops
- ☐ Adult education classes
- ☐ Written sources
- ☐ None of the above
- ☐ Other _____

4. If the women of your denomination have benefited from a traveling workshop that trains women to speak, please provide the name below:

List your own assessment of this workshop's strengths and weaknesses in regards to preparing women to lecture/teach in a Bible study setting:

Strengths	Weaknesses
<hr/>	<hr/>
<hr/>	<hr/>
<hr/>	<hr/>

5. If the women of your denomination have benefited from written resources that help train women to lecture in a Bible study setting, list them below along with their strengths and weaknesses:

Resource(s)	Strengths	Weaknesses
<hr/>	<hr/>	<hr/>
<hr/>	<hr/>	<hr/>

6. How important do you feel it is for the women of your denomination to be taught the Word of God by women who are well-trained as speakers?

1	2	3	4	5
not at all important	somewhat important	important	very important	absolutely essential

7. In your opinion, how important is for the women of your denomination to be taught the Word of God by women who are also available to help shepherd the women in your Bible study (as compared to a video lecturer)?

1	2	3	4	5
not at all important	somewhat important	important	very important	absolutely essential

8. How important is it for the women of your denomination to be taught the Word of God by women who are also available to answer their biblical questions (as compared to a video lecturer)?

1	2	3	4	5
not at all important	somewhat important	important	very important	absolutely essential

9. How important do you feel it is for the women of your denomination to be taught the Word of God by women who are also available to them when they are in emotional pain or in need of counsel?

1	2	3	4	5
not at all important	somewhat important	important	very important	absolutely essential

10. In your opinion, how important is it for the women of your denomination to be taught the Word of God by women who are well-skilled and sensitive in speaking to both head and heart?

1	2	3	4	5
not at all important	somewhat important	important	very important	absolutely essential

11. How important is it for the women of your denomination to be taught the Word of God by women who are biblically knowledgeable and can accurately teach the Word?

1	2	3	4	5
not at all important	somewhat important	important	very important	absolutely essential

12. How important do you feel it is for the women of your denomination to be taught the Word of God by women who are skilled at using illustrations relevant to women?

1	2	3	4	5
not at all important	somewhat important	important	very important	absolutely essential

13. In your opinion, how important is it for the women of your denomination to be taught the Word of God by women whose teaching challenges them toward Christ-centered life transformation?

1	2	3	4	5
not at all important	somewhat important	important	very important	absolutely essential

14. Potential lecturers (women responsible for teaching other women on a particular Scriptural passage for thirty minute increments) must possess the necessary spiritual gifts and the willingness to be trained. With what degree of certainty do you feel that these women presently exist within your denomination's churches?

1	2	3	4	5
convinced churches do not have the women with the necessary gifts	uncertain	somewhat certain	certain	very certain

15. If such women presently exist within your denomination's churches, to what degree do you feel they could be used of God to help improve your women's Bible study programs, if they were to be trained as lecturers?

1	2	3	4	5
do not feel they could help improve our program	mildly improve	improve	significantly improve	greatly improve

16. I hope to share the insights gleaned from this research with others. Do you feel there is anything I have overlooked or about which you would like to comment?

17. Do you have available any statistical analysis of women's Bible studies in your denomination's churches which might include information such as . . . the number of women attending as compared to women in the church, their choice of format (see below), use of video lecturer or live lecturer or any other statistics related to women's Bible studies in your denomination's churches that you feel might be helpful for me?

Yes (☐) Please send to phyllis@integrity.com

No (☐)

18. In the United States only, how many women are involved in your denomination?

Thank you for sharing your valuable time with me. Please check below if you would like a summary of my findings: Yes (☐)

Appendix F
Pretest /Posttest

Lecturing Pretest

The main goal of this pretest **for you** is to help you to reflect on your **present situation** as a **potential lecturer** in teaching the Word of God to other women. This pretest is not one you can pass or fail so RELAX and enjoy it!

For the sake of common understanding, let's define lecturing as "teaching the Word of God, either biblically or topically, to a group of women for about thirty minutes (more or less) as part of a Bible study where small groups are a consistent part of the weekly format." Therefore the lecturer is, unlike the small group leader, delivering a message while others listen, NOT leading a discussion.

The main goal of this pretest **for me** is to gain a clear understanding of your present view of yourself and your confidence and skill level as a potential lecturer. You may be taking this pretest and this course as a novice lecturer with no lecturing experience at all, or you may be coming to this course with twenty years of speaking expertise in Bible study settings. Where you begin is not important! Since you will be asked to take a similar posttest at the end of this course, what will be important will be for you to assess your own growth as a result of participating in this class.

Questions 1-4 are aimed to help you define your present experience as a lecturer:

1) The following statement best describes my **present lecturing experience** (as defined above).

- a) I have never lectured before
- b) I have lectured less than 5 times in my life
- c) I have lectured 5-10 times in my life
- d) I have lectured 10-20 times.
- e) I have lectured for _ years (Please describe the setting in one sentence

below.

2) The following best describes my **small group Bible study leadership experience**

- a) I have never led a small group Bible study discussion
- b) I have led a small group Bible study discussion 1-2 times
- d) I have been a small group leader or co-leader for a Bible study for 1 year
- e) I have been a small group leader/or co-leader for at 2-5 years
- f) I have been a small group leader/or co-leader for _____ years

3) The following best describes **my experience as a participant in a small group Bible study but not as a leader of Bible study:**

- a) I have been a participant for less than one year
- b) I have been a participant for one year
- c) I have been a participant for 2-5 years
- d) I have been a participant for 5-10 years
- e) I have been a participant for more than 10 years

- 4) My Bible study experience comes from the following Bible study opportunities:
- a) Church-based Bible studies
 - b) Bible Study Fellowship
 - c) Community Bible Study
 - d) Precepts Bible Study
 - e) Other

Questions 4-6 are aimed to help you assess your present confidence level as a potential lecturer.

4) On a scale of 1 (low confidence) to 10 (high confidence), how would you assess your **present** confidence level as a lecturer?

5) Which of the following factors would you say most contributes to your present confidence level?

Choose your top four. In the space provided below give short answer descriptions of how each one of these factors is playing a major part in your present confidence level. If your confidence is in the middle range, you may find yourself choosing factors from each of the two following categories:

1 2 3 4 5 6 7 8 9 10

Lower Confidence Factors

- a) Lack of Experience
- b) Lack of Opportunity
- c) Lack of Training in lecturing skills
- d) Lack of understanding how to integrate the lecturing skills I have learned into an effective lecture
- e) Lack of biblical knowledge and experience
- f) Lack of Understanding of who I am in Christ and what I have to offer my audience
- g) Negative feedback I have received
- h) Other

Higher Confidence Factors

- a) Experience
- b) Opportunity
- c) Training in lecturing skills
- d) A clear understanding of how to integrate the lecturing skills I have learned into an effective lecture
- e) Biblical knowledge and experience
- f) A strong sense of who I am in Christ and what I have to offer my audience
- g) Positive feedback I have received
- h) Other

#1. _____

#2. _____

#3. _____

#4. _____

6) It's often helpful to define a "win" in life in which we say, "if this happens for me, I will feel like I have achieved my goal." From taking this course, how would you define a "win" in relationship to your confidence level? Be as specific as possible, keeping in mind your above contributing factors to your confidence level. Supply your answer in the limited space below. From taking this course, a "win" for me in my growing confidence level would include the following:

Questions 7-12 are designed to assess your present understanding (your educational level), competence (your skill level or ability), and experience (your actual practice of the skill) in the necessary skills for lecturing. It is also designed to assess how you would define a "win" in each of these categories.

7) On a scale of 1 (low) to 5 (high), how would you assess your **present understanding, competence, and experience** in ***understanding your audience and how to meet their varied needs***? On a scale of 1 (low) to 5 (high) how would you **define a "win"** for yourself, as a result of taking this course, in each of these categories? Mark your "win" in a **different designated color**.

Understanding (your educational level)	1	2	3	4	5
Competence (your skill level)	1	2	3	4	5
Experience (your actual practice of the skill)	1	2	3	4	5

8) On a scale of 1 (low) to 5 (high), how would you assess your present understanding, competence and experience ***with inductive Bible study skills needed to unpack a biblical text***? On a scale of 1 (low) to 5 (high) how would you **define a "win"** for yourself, as a result of taking this course, in each of these categories? Mark your "win" in a **different designated color**.

Understanding (your educational level)	1	2	3	4	5
Competence (your skill level)	1	2	3	4	5
Experience (your actual practice of the skill)	1	2	3	4	5

9) On a scale of 1 (low) to 5 (high), how would you assess your present understanding, competence and experience ***with creating life changing outlines from a text of Scripture***? On a scale of 1 (low) to 5 (high) how would you **define a "win"** for yourself, as a result of taking this course, in each of these categories? Mark your "win" in a **different designated color**.

Understanding (your educational level)	1	2	3	4	5
--	---	---	---	---	---

Competence (your skill level)	1	2	3	4	5
-------------------------------	---	---	---	---	---

Experience (your actual practice of the skill)	1	2	3	4	5
--	---	---	---	---	---

10) On a scale of 1 (low) to 5 (high), how would you assess your present understanding, competence and experience **with creating life-changing topical outlines**? On a scale of 1 (low) to 5 (high) how would you **define a “win”** for yourself, as a result of taking this course, in each of these categories? Mark your “win” in a **different designated color**.

Understanding (your educational level)	1	2	3	4	5
--	---	---	---	---	---

Competence (your skill level)	1	2	3	4	5
-------------------------------	---	---	---	---	---

Experience (your actual practice of the skill)	1	2	3	4	5
--	---	---	---	---	---

10) On a scale of 1 (low) to 5 (high), how would you assess your present understanding, competence and experience in **creating appropriate and well-placed illustrations for lectures**? On a scale of 1 (low) to 5 (high) how would you **define a “win”** for yourself, as a result of taking this course, in each of these categories? Mark your “win” in a **different designated color**.

Understanding (your educational level)	1	2	3	4	5
--	---	---	---	---	---

Competence (your skill level)	1	2	3	4	5
-------------------------------	---	---	---	---	---

Experience (your actual practice of the skill)	1	2	3	4	5
--	---	---	---	---	---

11) On a scale of 1 (low) to 5 (high), how would you assess your present understanding, competence and experience in **editing a lecture**? On a scale of 1 (low) to 5 (high) how would you **define a “win”** for yourself, as a result of taking this course, in each of these categories? Mark your “win” in a **different designated color**.

Understanding (your educational level)	1	2	3	4	5
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Competence (your skill level)	1	2	3	4	5
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Experience (your actual practice of the skill)	1	2	3	4	5
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12) On a scale of 1 (low) to 5 (high), how would you assess your present understanding, competence and experience in **how to recover after a lecture**? On a scale of 1 (low) to 5 (high) how would you **define a “win”** for yourself, as a result of taking this course, in each of these categories? Mark your “win” in a **different designated color**.

Understanding (your educational level)	1	2	3	4	5
--	---	---	---	---	---

Competence (your skill level)	1	2	3	4	5
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Experience (your actual practice of the skill)	1	2	3	4	5
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Lecturing Posttest

Congratulations! You've completed your training as a lecturer. Your final step in is to conclude with your posttest. As with your pretest, you cannot pass or fail this test, so enjoy it! The main goal of this test **for you** is to help you to reflect on your **present situation** as a **lecturer** and how it compares with your personal assessment of yourself at the time of your pretest.

The main goal of this posttest **for me** is to gain a clear understanding of your present view of yourself as a lecturer and how it has changed since the time of your pretest.

Questions 1-3 are aimed to help you assess your present confidence level as a lecturer as a result of participating in the lecturing training course:

1) On a scale of 1 (low confidence) to 10 (high confidence), how would you access your **present** confidence level as a lecturer?

1 2 3 4 5 6 7 8 9 10

2) Which of the following factors are contributing to you **present** confidence level? Choose your top four. In the space provided below give short answer descriptions of how each one of these factors is playing a major part in your present confidence level. If your confidence level is presently in the middle range, you may find yourself choosing factors from each of the two following categories:

Lower Confidence Factors

- a) Lack of Experience
- b) Lack of Opportunity
- c) Lack of Training in lecturing skills
- d) Lack of understanding how to integrate the lecturing skills I have learned into an effective lecture
- e) Lack of biblical knowledge and experience
- f) Lack of understanding of who I am in Christ and what I have to offer as a lecturer
- g) Negative feedback I have received
- h) Other

Higher Confidence Factors

- a) Experience
- b) Opportunity
- c) Training in lecturing skills
- d) A clearer understanding of how to integrate the lecturing skills I have learned into an effective lecture
- e) Biblical knowledge and experience
- f) A strong sense of who I am in Christ and what I have to offer as a lecturer
- g) Positive feedback I have received
- h) Other

#1. _____

#2. _____

#3. _____

#4. _____

3) Reread how you defined a “win” for yourself in respect to your confidence level on your pretest. How close did you come to achieving your goal? Be as specific as possible, keeping in mind the contributing factors you listed above. Supply your answer in the limited space below:

Questions 4-10 are designed to assess your present understanding (your educational level), competence (your skill level or ability), and experience (your actual practice of the skill) in the necessary skills for lecturing. It is also designed to access how closely you came to meeting your own expectation for a “win” in each of these categories.

4) On a scale of 1 (low) to 5 (high), how would you assess your **present understanding, competence, and experience in *understanding your audience and how to meet their varied needs***? Using the same 1 (low) to 5 (high) scale, record your projected “win” you anticipated for yourself, as a result of taking this course, in each of these categories? Mark your anticipated “win” in a **different designated color**.

Understanding (your educational level)	1	2	3	4	5
Competence (your skill level)	1	2	3	4	5
Experience (your actual practice of the skill)	1	2	3	4	5

Describe in your own words how you feel you have grown, if at all, in the above lecturing category as a result of taking this course.

5) On a scale of 1 (low) to 5 (high), how would you assess your present understanding, competence and experience **with inductive Bible study skills needed to unpack a biblical text**? Using the same 1 (low) to 5 (high) scale, record your projected “win” you anticipated for yourself, as a result of taking this course, in each of these categories? Mark your anticipated “win” in a **different designated color**.

Understanding (your educational level)	1	2	3	4	5
Competence (your skill level)	1	2	3	4	5
Experience (your actual practice of the skill)	1	2	3	4	5

Describe in your own words how you feel you have grown, if at all, in the above lecturing category as a result of taking this course.

6) On a scale of 1 (low) to 5 (high), how would you assess your present understanding, competence and experience ***with creating life changing outlines from a text of Scripture***? Using the same 1 (low) to 5 (high) scale, record your projected “win” you anticipated for yourself, as a result of taking this course, in each of these categories? Mark your anticipated “win” in a **different designated color**.

Understanding (your educational level)	1	2	3	4	5
Competence (your skill level)	1	2	3	4	5
Experience (your actual practice of the skill)	1	2	3	4	5

Describe in your own words how you feel you have grown, if at all, in the above lecturing category as a result of taking this course.

7) On a scale of 1 (low) to 5 (high), how would you assess your present understanding, competence and experience ***with creating life-changing topical outlines***. Using the same 1 (low) to 5 (high) scale, record your projected “win” you anticipated for yourself, as a result of taking this course, in each of these categories? Mark your anticipated “win” in a **different designated color**.

Understanding (your educational level)	1	2	3	4	5
Competence (your skill level)	1	2	3	4	5
Experience (your actual practice of the skill)	1	2	3	4	5

Describe in your own words how you feel you have grown, if at all, in the above lecturing category as a result of taking this course.

8) On a scale of 1 (low) to 5 (high), how would you assess your present understanding, competence and experience ***in creating appropriate and well-placed illustrations for lectures***? Using the same 1 (low) to 5 (high) scale, record your projected “win” you anticipated for yourself, as a result of taking this course, in each of these categories? Mark your anticipated “win” in a **different designated color**.

Understanding (your educational level)	1	2	3	4	5
Competence (your skill level)	1	2	3	4	5
Experience (your actual practice of the skill)	1	2	3	4	5

Describe in your own words how you feel you have grown, if at all, in the above lecturing category as a result of taking this course.

9) On a scale of 1 (low) to 5 (high), how would you assess your present understanding, competence and experience in **editing a lecture**? Using the same 1 (low) to 5 (high) scale, record your projected **“win” you anticipated** for yourself, as a result of taking this course, in each of these categories? Mark your anticipated “win” in a **different designated color**.

Understanding (your educational level)	1	2	3	4	5
Competence (your skill level)	1	2	3	4	5
Experience (your actual practice of the skill)	1	2	3	4	5

Describe in your own words how you feel you have grown, if at all, in the above lecturing category as a result of taking this course.

10) On a scale of 1 (low) to 5 (high), how would you assess your present understanding, competence and experience in **how to recover after a lecture**? Using the same 1 (low) to 5 (high) scale, record your projected **“win” you anticipated** for yourself, as a result of taking this course, in each of these categories? Mark your anticipated “win” in a **different designated color**.

Understanding (your educational level)	1	2	3	4	5
Competence (your skill level)	1	2	3	4	5
Experience (your actual practice of the skill)	1	2	3	4	5

Describe in your own words how you feel you have grown, if at all, in the above lecturing category as a result of taking this course.

Appendix G

Outcomes Displayed

Profile of Lecturing Manual Participants

Pretest/Posttest Results and Comparative Charts